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STATE REFORM SCHOOL.

Mr. Editor:—It has been stated in the journals of the city that a large proportion of those sent to the Reform School is on conviction of *stubbornness*, from which fact an inference is drawn that the institution will soon overflow, and some may be led to suppose that offence too inconsiderable to merit so severe animadversion. This establishment has been brought into life by the munificence and public spirit of our best citizens, and adopted and placed on a firm foundation by the State sovereignty, and it now stands first, in point of moral promise, among the charitable institutions with which Massachusetts abounds. Every individual in the community has an interest in the success of such an enterprize, consequently its operations and management should be well understood. *Stubbornness* is a statute offence, and appertains more immediately to infant transgressors; yet it is the gateway, opening to immeasurable ill consequences in after life; early care may easily close this avenue, and plant the rose where otherwise the thorn must forever dwell.

Disobedience to parents, the chief corner stone of a vicious life; *truancy*, the deadly enemy of mental training, harbingers of crime and falsehood with their appalling appendages, flow from stubbornness as their common source. Idlers and wanderers from home, regardless of parental restraint, readily yield to the temptations which city shops, full of dainties charming to the eye, and country gardens with their varied fruit, must ever be within their reach; *little pilferers*, with much practice, soon become *thieves*, and the ascent from *theft* to *robbery* is easy and almost a matter of course.

In most of the cases complained of, and which result in conviction, *parents* make the complaints upon the grounds that they have lost their control over their child, that they send them to school, but that they send themselves into the fields, and waste their school hours in acts of idleness or sinful depredations. I think it not far from the truth to say, that in a majority of the convictions connected with the Reform School, petty *larceny* has been proved upon the boys, independent of *stubbornness*; acts sufficient of themselves to make them proper subjects of the school. The great end in view is the reformation of wayward and unmanageable boys, and when reformed to preserve them in the right path. Courts will exercise sound discretion upon this matter, and guard the record as much as possible from unnecessary opprobrious terms, which may be sought out by the envious, and used as a reproach to wound the feelings of parents, and might tend to break down the spirit of the reformed and cause a relapse. If the record bears upon its face nothing of harsher sound than *stubbornness*,—a reformed life, and fixed habits of virtue, will soon cast over it the shadows of oblivion. A MAGISTRATE.

THE COMPARATIVE DESOLATION BY THE PESTILENCE AND INTEMPERANCE.

[From Rev. S. K. Lothrop's sermon on the Presidential Fast Day, published by request in the Daily Advertiser.]

Let me briefly allude to some of the lessons of righteousness which it seems designed to teach, and which if faithfully learned and applied, its moral ends will be accomplished and its mission cease.

1st. Temperance. Is not this one of the lessons of righteousness which this "judgment," this visitation of God seems specially designed to teach? and is there not need that the lesson be learned? But by temperance I do not mean simply freedom from intoxication and drunkenness, though it must be admitted that through this pestilence the finger of God seems to point with peculiar distinctness to the condemnation of that vice. The intemperate are not its only victims. Far from it; but they are among its first and most prominent, and of the few facts or laws in relation to it that have been ascertained, this is the most distinct and clear—that in the human frame, the most exciting or predisposing cause of an attack is habits of drunkenness or the excessive use of stimulants. Among persons addicted to these habits, have its ravages been most fearful, there has it struck down most speedily and with least hope of help from man. Indeed, some have maintained, with a force of reasoning not to be despised and with a power of eloquence it was difficult to resist, that probably the specific, the grand ultimate design of this pestilence, was to arrest the progress of intemperance and arouse the world to a deeper sense of the horrors and sufferings caused by this vice. I cannot say that I am prepared to adopt, without large qualifications, so broad an assertion as this;—but this I do say, that if this were its great, specific design, it would not be too costly a discipline for mankind, did it effect its object and banish intemperance from the world. The assertion may seem a strong one, yet I verily believe that the statistics of the two things, could they be ascertained, would fully sustain it, that all the woe and sorrow caused by the cholera, are as nothing compared with the woe and sorrow caused by intemperance. In a moral point, there are no scenes exhibited by this pestilence, even in its fiercest ravages, so dreadful, so humiliating, so full of bitterness and shame and sorrow, as the scenes in the haunts and hovels of intemperance. Go to the saddest home and the saddest heart made sad and desolate by the pestilence, and you shall find it bright and joyous as heaven, compared with thousands of homes and hearts upon which intemperance has brought its years of agony and shame and suffering.

When a short sickness and a sudden death bring bitter bereavement, lay the burden of a great sorrow upon the bosom of a family, there is always rich consolation and a glorious hope, if the memory of the departed be blessed; but where is the consolation or the hope of a family suffering for years,—it may be long, long years, through the intemperance of one of its members. Death can strike no blow at the joy and peace of a family so heavy, so destructive as that struck by intemperance. There is no mourning in the land, and can be no mourning, caused by the raging pestilence, so deep and bitter as that caused by the raging sin that brings pollution and death to the soul of the world.

The sorrow of the widow at the grave of her husband is no such sorrow as that of the wife by her desolate hearth, made desolate by her husband's accursed indulgence in strong drink. The peril of the land from the pestilence, and the wasting of its strength and beauty by its ravages, are as nothing compared with its peril from the poisoned fountains of intemperance that deluge the earth with their streams; and could these streams be dried up, could these fountains be closed through the warning voice of this swift destroyer, and the sorrow and bereavement it brings in its train; I say again, it would not be too costly a discipline to mankind. We may reasonably hope that it will have some influence to this end, that many will be reformed, and that many who have been unmoved by other consideration, will not be insensible to this loud testimony of providence against the danger to a community of allowing, fostering, encouraging intemperance by its customs and its laws. But the temperance of which I speak as one of the lessons of righteousness enforced by the judgment or visitation of God, is comprehensive. It includes right habits of mind and heart as well as of body; the control of all the affections, as well as of all the appetites. By temperance I mean a just estimate of this world, and of the things of this world, and our interest in them, and a pursuit of them strictly proportionate to their worth, and subordinate to the high interests of the soul, of heaven and eternity. As creatures of earth, lovers of gain, seekers of wealth, power, pleasure, and all the elements of earthly happiness, are we not all *intemperate*,—guilty of an intensity of devotion, and an ardor of pursuit, unworthy creatures who are heirs of heaven, and altogether disproportionate to our brief sojourn here, and the frail tenure by which we hold our earthly good? Our ambition, our pride, our vanity, our avarice, our anxious and eager thirst for honors that fade, for pleasures that are fleeting, for wealth, that death strikes from our grasp,—do not these need to be checked! and does not God, speaking with special distinctness from out this dark cloud, bid us check them. Oh that we might learn this lesson of temperance, and give heed to the providence which ever, but now with solemn emphasis, bids us love not the world, nor the things of the world.

EBENEZER ELLIOTT.

(From H. R. Stanley, Esq. in the National Era.)

The iron poet of Sheffield, like the Ayrshire ploughman, he sprung from the working class. Like him, his songs are the lays of labor. But, unlike him, his muse did not draw her inspiration from the breath of the open fields, perfumed with daisies and adorned with hawthorn, but from the hot atmosphere of furnaces, ringing with the clang of anvils and the hoarse grating of machinery. Burns was the bard of yeomen. ELLIOTT is the bard of artisans. Both have touched the deepest chords of human feeling, and waked echoes that shall vibrate till human hearts cease to pulsate. Wandering a few years ago in the suburbs of Sheffield, my eye fell upon a building, blackened with the blackest smoke of that most sombre town, whose front showed a sign running, I think, thus: *Elliott & Co's Iron and Steel Warehouse.*" I iequired of a young man, dressed in a frock, besmeared with iron rust and coal dust, for the head of the establishment. "My father," said he, "is just gone. You will find him at his house yonder." I repaired thither. The "Corn Law Rhymer" stood on the threshold, in his stocking feet, holding a coarse pair of shoes in his hand. His frank "Walk in," assured me I was welcome. I had just left the residence of Montgomery. The transition could hardly be greater than from James Montgomery to Ebenezer Elliott. The former was polished in his manners, exquisitely neat in his personal appearance, and his bland conversation never rose above a calm level except once, when he spoke with an indignation that years had not abated of his double imprisonment in York Castle, for the utterance, first in verse and then in prose, of liberal and humane sentiments, which offended the Government. And now I was confronted with a burly iron-monger, rapid in speech, glowing with enthusiasm, putting and answering a dozen questions at a breath, eulogizing American republicanism and denouncing British aristocracy, throwing sarcasms at the Duke of Wellington, and annointing General Jackson with the oil of flattery, pouring out a flood of racy talk about Church Establishments, Biddle and the Bank, poetry, politics, the price of iron and the price of corn, while ever and anon he thrust his damp feet into the embers, and hung his wet shoes on the grate to dry. A much shorter interview than I enjoyed would be sufficient to prove, even if their works were forgotten, that of the two Sheffield poets, Elliott's grasp of intellect was much the stronger, his genius far more the buoyant and elastic. Yet has the milder bard done and suffered much for civil and religious liberty. But the stronger! Not corn law repealers only, but all Britons who moisten their scanty bread with the sweat of the brow, are largely indebted to his inspiring lays for the mighty bound which the laboring mind of England has taken in our day. Some of his poems are among the rarest and purest gems that shine on the sacred mount. Others are as rugged, aye, and as strong, as the iron bars in his own warehouse. They break out in denunciations of privileged tyrants and titled extortioners, that sound like the echoes of a Hebrew prophet. The genius that animates and the humanity that warms every line, carry them where more fastidious and frigid productions would never find their way. Elliott has been called harsh and vindictive. He may be pardoned for hating institutions which seduce every fourth man to beggary, while a great heart beats in his bosom. Against meanness and oppression, his muse has rung out battle songs, charged with indignation, defiance, sarcasm, and contempt; but, into the ears of the lowly and wan sons of toil, it has breathed the sweetest murmurs of sympathy, consolation, and hope. The key which unlocks his harmony he has furnished in these sharp lines:

"For thee, my country, thee, do I perform,
Sternly, the duty of a man born free,
Heedless, though ne, and wolf, and venom'd worm,
Shake ears and fangs, with brandished bray, at me."

OBSTACLES TO THE SPREAD OF THE GOSPEL IN CHINA.

We have seen no account that so clearly exhibited the difficulties in the way of propagating the Gospel among the Chinese, as the following from Ho-Sun, one of the colporters of the London Tract Society. But where even one Chinese has been converted, there it is demonstrated that others can be.

Having arisen on the morning of the 16th, I prayed to God that he would protect me, whether I were on sea or on land, and that he would preserve me from temptations to which I might be exposed from the people of the world who were travelling with me. Having done this, I proceeded to open the Bibles which I had, (probably individual Gospels,) and having given every man a copy, I read a passage, and then proceeded to explain the Three Character Primer, and the Ten Commandments. First, I made confession of my sins, and told how I myself had formerly worshipped idols and broken the commandments, provoking the wrath of the great and righteous God, who might justly have thrown me into hell, to be punished forever; and how, after hearing the truth of Jesus for a long time, I was renewed by the Holy Ghost, being convinced of my sinfulness, and repenting and changing my former practices, so that now I trusted in Jesus for the pardon of my sins, and was no longer afraid of perishing, but looked for everlasting life. After this I put the question to them whether they had not broken the ten commandments. No one answered, till a passenger from one of the cabins shouted out, "Renegade, you are no more a Chinaman; you have become a foreign devil."

"I have entered," I replied, "the religion of our heavenly Father, and not the religion of foreigners. He is the Father of our souls, and the Father of the souls of all men. He daily preserves, and sustains, and produces all things for our nourishment. All mankind should embrace his religion, and should love him with all their soul, and mind, and strength, and should love their neighbors as themselves."

"Where is your goodness?" cried the man, "You err in the very foundation. Your parents begat you, and yet after their death you will not worship them. You are nothing different from a beast. How dare you compare your doctrines with those of our Confucius, who says, 'serve your parents according to the rules while they are alive, bury them according to the rules when they are dead, and afterwards sacrifice to them according to the rules!' From the emperor to the peasant, all honor Confucius as the teacher."

I answered, "Confucius himself has said, 'We know not life; how then can we know about death?' It is plain that the knowledge of Confucius was limited, and that he is not to be compared with Jesus."

As soon as I had uttered these words, my opponent burst into a storm of reviling, saying he would have me before some college, and beat me before the hall of Confucius. Trusting, however, in the Holy Spirit to protect me, I boldly said, "Jesus is not a sage. He is the only begotten Son of God, who compassionating mankind, came down from heaven to earth. He became a man, being born of a virgin; and after living thirty years upon earth, he went about in every place, preaching and teaching, and for three years doing many miracles in Judea. Many of the people believed in him; but the Pharisees, through envy, plotted against his life, and nailed him to the cross, where he died."

"Jesus was able indeed to work miracles!" said the man. "Where was his miraculous power when he allowed himself to be taken?"

I replied, "Seven hundred years and more before Jesus came into the world, the prophet Isaiah had foretold that he should come from heaven to earth to suffer for men, and to shed his precious blood to atone for sin, so that all who believed on him might not perish, but have everlasting life." While I was speaking the same man interrupted me, crying, "Apostate, you are a foreign——! and as if that were not enough, you come here, and try to seduce others. I will not suffer you again to speak." With this he was joined by another, who shouted out, "Here is this apostate preaching Jesus, and offending against our China's Gods! Because of this, the wind is adverse to us, and trade is becoming dull, and times hard." More of the company joined in this clamor; but I put my trust in the Holy Spirit, and besought them to kneel down with me upon the deck, and I would pray the Saviour to send us a favorable wind. They were enraged, however, at the proposal, and said, abusively, "You believe in Jesus yourself, and would you have us also follow you, and kneel down and worship him!" They then proceeded to talk of throwing me into the sea; but I said that Jesus was the Ruler of heaven and earth, and that all under heaven ought to serve him. To this the man who had first attacked me replied, "We Chinese worship the gods of China. These foreigners worship Jesus; but what have we to do with him!" and all again talked confusedly, threatening to throw me into the sea. At this time I felt happy and comforted in my heart, and was not at all afraid of them; so that from morning to evening we kept discussing, while I endeavored meekly to answer all their railing.

Next day one man took up the Three Character Primer, and read till he came to the words, "All power and authority are in his hands." He asked me what they meant, when I told him "Heaven above is ruled by Jesus; the earth beneath, with all its kingdoms, their rulers their sages, and their worthies, is also ruled by Jesus." The man further asked, "By whom was our Confucius ruled!" "Confucius," I said, "was sent into the world by God, to teach the Chinese people he was ruled by God." Another man was listening to our conversation, and here shouted out, "Our Chinese Confucius was the most holy and most worthy. Do you say that he was ruled by Jesus of the foreign kingdom!" The rest hearing this, came round us, and talking altogether, they proposed, to direct the boat to Nam Hoy, and take me before a mandarin, to be beaten. God prevented them, however, from executing this purpose; and though they never ceased reviling and abusing me, he brought us that day to Canton, without their being permitted to do me any harm.

NATURE SIGHING THROUGHOUT HER WORKS.

[We copy the following from the Editorial Correspondence of the N. Y. Recorder, of Aug. 15. The scene is Lake Champlain and its coasts.]

The direful scourge which is working its deadly mission through the country has paralyzed business as thoroughly as in the marts of commerce;—vessels lie idle at the wharves, or do a precarious and unremunerative business, and the fires of furnaces and forges are suffered to go out. The magnificent steamers, which for their safety and comfort have been so long the admiration of travellers, carry but few passengers, and one of them, the Whitehall, Capt. Lathrop, more than once made familiar to the readers of the Recorder, was last Saturday withdrawn from service till the return of better times. The United States, Capt. Davis, has become a night boat in the place of the Whitehall, and the Saranac, Capt. Brainerd, hitherto running between Burlington and St. Albans, will hereafter run between the latter place and Whitehall, thus furnishing a day boat thus far three times a week. The Francis Saltus, Capt. Chapman, will be the only day boat running through to St. John's, and she will leave Whitehall on Tuesdays, Thursdays, and Saturdays,—a fact which pleasure-seekers through the Lake should be careful to bear in mind.—Nor do business and travel furnish the sole occasions of gloom. A drought of great severity has thoroughly parched the soil, and destroyed the hopes of the farmer, who looks forward to the approaching winter with many apprehensions. Indeed, I have never in my life witnessed so thorough a paralysis upon vegetation,—corn shrivelled and yellow, potatoes dwarfed, and even trees in the forest I have seen in some cases dropping their leaves dried and dead. Add to this, to complete the melancholy picture, the fires which have spread through the wide forests on the western shore of the Lake, from Whitehall, where I first saw them stretching along the distant heights like melancholy beacon lights, to Clinton county, on the borders of Canada,—now prostrating the finest timber, now running over tracts reserved for fuel, and now invading fields of grass and grain, and even pouring showers of sparks and cinders on barns and dwellings. During a week's sojourn at Westport, I never had a clear view of the mountains, so wide-spread and dense was the smoke; the rising and setting sun and moon wore a hue of unwonted lividness, and on moonless nights the steamboats have sometimes been unable to find their way through the darkened atmosphere. Showers and rain have however fallen within the last three days,—sufficient, it is hoped, to revive a little the drooping vegetation, and to check, at least, the ravages of the fires.

From the Foreign Correspondence of the Boston Post.]

REV. THOMAS DICK.

During the time I have been in this vicinity, and also at my visit at Dundee, I have enjoyed the society of the distinguished Dr. Dick. We had corresponded for near ten years; and you may suppose I met him with a high degree of pleasure. The doctor is over seventy, and enjoying a green old age. He is not rich in this world's goods, but he enjoys a small income that serves to support him and his family in tolerable circumstances. He has a good library of books, an observatory on the top of his house, and he keeps eight or ten telescopes. We examined the moon, in different phases; saw Jupiter's rings and the four moons, and the belts of Saturn. In the village of Port on Craig, on the opposite side of the river, we could tell the time of day by a clock in an old church tower, though several miles distant. For terrestrial objects, afar off, he uses his large refracting telescope, with a terrestrial power. One would hardly suppose, from his unassuming manners and unpretending mode of life, that he had written scientific and religious works that have given instruction and pleasure to a larger number of readers than perhaps any living author. Such I believe is the case. Within my own acquaintance, some men of a high order of intellect have become converted to a belief of the immortality of the soul, by reading his "Philosophy of a Future State." His "Mental Illumination and Moral Improvement of Mankind" should be translated into every language in the world; and the "Christian Philosopher" and "Philosophy of Religion" will convey lessons of wisdom to millions of readers long after the hand that wrote them has mouldered to dust. The British government gives five or six thousand dollars annually in pensions to literary men whose circumstances are low, but in the wisdom of the rulers, enough like the Hooks, the Blanchards, and the Jerrolds can be found; the *ephemera* of the day, who are more *worthy* of pensions, because they have played the courtier, and spent their money in dissipation! If posthumous fame is worth any thing, then after one or two ages have passed, the record of kings, lords and commons, will exist only "in dull cold marble," "where no mention of them more shall be heard;" while thousands "shall rise up to speak his name, and call him blessed." His works have had a large circulation in this country, but larger in America, where the masses are more in the habit of reading. He has written the following:—"Philosophy of Religion," "Christian Philosopher," "Philosophy of a Future State," "Mental Illumination," &c., "Essay on Covetousness," "Celestial Scenery," "Sidereal Heavens," "The Practical Astronomer," "The Solar System," a work on the "Atmosphere," and numerous papers contributed to scientific and religious journals. I am not aware that he is at present engaged in any work that he intends to publish. In fact I know that he is not. He has lately suffered severely from one or two attacks of influenza and fever; though now he is enjoying a tolerable degree of health. The best edition of his entire works that is published in America is the edition by E. C. & J. Biddle, of Philadelphia, in nine volumes. The doctor resides at Broughty Ferry, a village of some three thousand inhabitants, three miles below Dundee, on the north side of the river Tay. In person the doctor is rather small; almost five feet seven inches in height. His conversation is decidedly Scotch, as he is a Scotchman by birth. He is much beloved by his neighbors, goes into convivial meetings, talks politics, tells stories and listens to them, joins in games with the young; chucks the pretty girls under the chin, roams abroad in the fields, studying the works of Nature, calculates eclipses, ogles Venus and the moon through his long telescope, and now and then preaches the gospel. He belongs to that branch of the Presbyterian church termed "Independents." He supports an aged sister and several grandchildren. Mrs. Dick, his "better-half," is a middle aged, agreeable lady. I need not add that the doctor's life is a most unblemished one. All who know him are his friends. He takes much interest in America, and thinks we are destined to be the leading nation of the world. He has long desired to go to America, and some expected to during this summer; but sickness and declining years have prevented.

REV. J. A. JAMES'S CONVERSION.

If the present lecturer, says the Rev. J. A. James, has a right to consider himself a real Christian—if he has been of any service to his fellow creatures, and has attained to any usefulness in the Church of Christ, he owes it in the way of means and instrumentality to the sight of a companion, who slept in the same room with him, bending his knees in prayer on retiring to rest. That scene, so unostentatious, and yet so unconcealed, roused my slumbering conscience, sent an arrow to my heart: for though I had been religiously educated, I had restrained prayer and cast off the fear of God; my conversion to God followed, and soon afterward my entrance upon College studies for the work of the ministry. Nearly half a century has rolled away since then, with all its multitudinous events; but that little chamber, that humble couch, that praying youth, are still present to my imagination, and will never be forgotten, even amidst the splendour of heaven, and through the ages of eternity.

[Translated from the French for the Catholic Observer.]

DESCRIPTION OF CALIFORNIA.

FROM A MEMOIR.

Concerning the missions newly established in California, by the fathers of the Society of Jesus; presented to the Royal Council of Guadalaxara at Mexico, on the 10th of February in the year 1702, by Father Francis Maric Picolo, a member of the same society, and one of the first founders of this mission.

MY LORDS,—It is in obedience to the orders with which you honored me, some days ago, that I am about to render you an exact and faithful account of the discoveries and establishments which we (Father John Marie de Salvatierra and myself) have made during our residence of about five years in this vast region.

We embarked during the month of October, in the year 1697, and crossed the sea which separates California from New Mexico, under the auspices and protection of our Lady of Loretto, whose statue we carried with us. This star of the ocean guided us, together with all our companions, safely into port. As soon as we had landed, we placed the image of the Blessed Virgin in the most suitable place we could discover; and, after having decorated it as much as our poverty would permit, we besought this powerful advocate that she would be as propitious to us by land, as she had been by sea.

The Devil, whom we were about to disturb in the peaceable possession of the place over which he had ruled for so many ages, did every thing in his power to overthrow our undertaking, and to prevent us from succeeding. The inhabitants of the country where we landed, not being able to discover our object of withdrawing them from the shades of ignorance and idolatry with which they were surrounded, and of aiding them in the affairs of their internal salvation, for there was no one amongst us who had any knowledge of their language, and they were equally ignorant of ours,—imagined that we had come to their country for the sole purpose of seizing on their pearl-fisheries, as it appears some persons had attempted before to do. Under this impression they took up arms, and rushed in hordes to our habitation, where there was then but a small number of Spaniards. The violence with which they attacked us, and the number of arrows and stones which they cast at us, were so great, that our fate was infallibly decided, if the Holy Virgin, who was to us an army set in order of battle, had not protected us. Those who were with us, succoured from on high, sustained the attack vigorously, and repulsed the enemy so successfully that they soon took to flight.

The savages being rendered more tractable by their defeat, and seeing moreover that they could get nothing from us by force, sent some of their people as deputies to us; we received them amicably; and we soon learned enough of their language, to make them comprehend what had induced us to come into their country. These deputies assured their companions of the error into which they had fallen; so that, persuaded of our good intentions, they flocked in great numbers to see us, and they all testified their joy to learn, that we only desired to instruct them in our holy religion, and teach them the way to heaven. Such happy dispositions encouraged us to make ourselves thoroughly acquainted with the *Monqui* language, which is spoken in these regions.

Two entire years were passed partly in studying it and partly in catechising these people.—Father de Salvatierra took upon himself the charge of the adults, and I, that of the children. The assiduousness with which these youths came to hear the word of God, and their application to learn the Christian doctrine, were so great, that in a very short time they became perfectly instructed in everything. Many asked of me the holy sacrament of Baptism, but with so many tears and such earnest entreaties, that I did not think it becoming me to refuse them. Some sick persons and some old men who appeared sufficiently instructed, also received it, we fearing lest they should die without baptism. And we have reason to think that God had prolonged the days of some of them, only to procure them this occasion of salvation. There were also about fifty infants at the breast, who took their flight to heaven from the arms of their mothers, after having been regenerated in Christ. (Here the missionary enters into an account of their Apostolic labors, the division of the country into missions, &c.) After having laid before you, my Lords, this account of the state of religion in this new colony, I will reply now, as far as I am able, to the other articles of the interrogation with which you have honored me. I will tell you in the first place, all that we have been able to remark concerning the manners and inclinations of these people, the manner of living, and what grows in their country.

The situation of California, as marked on our ordinary charts, is sufficiently correct. During the summer the heat is very oppressive along the sea coast, and very seldom rains; but in the interior the clime is more temperate, and the heat is never excessive; it is the same with proportion in the winter. During the rainy season, there is a deluge of water; when it is passed, in place of rain, the dew is so abundant every morning, that one would think it had rained; this renders the earth very fertile. During the months of April, May and June, there falls with the dew a kind of manna, which becomes congealed and adheres to the leaves of reeds, from which it may be gathered. I have tasted it myself. It is of a little darker hue than sugar, but it is full as sweet. The climate must be healthy, if we judge by ourselves and those who came to the country with us. For during the five years which we have spent in this region, we have always been in good health, notwithstanding the many fatigues which we have endured; and amongst the other Spaniards, only two died, one of whom, a woman, brought her death upon herself by her own imprudence.

In the advantages of extensive plains, delightful valleys, excellent pastures fit for all kinds of cattle, beautiful streams of running water, brooks and rivers whose banks are overgrown with willows, wild roses and grape vines, California is not surpassed by the most favored part of the world. The rivers are plentifully stocked with fish, but above all they abound in a species of lobsters, which are taken and conveyed into reservoirs, where they can be procured when they are needed. I have seen two or three of these reservoirs, which were very elegant and spacious.—There is also an abundance of *Xicames*, which are of a better taste than those eaten throughout Mexico. So that California may be called a very fertile country. *Mescales** are found upon the mountains the whole year round, also large pistachio nuts of different species, and figs of various colors. The trees are beautiful, and among others that which the *Chinos*, the natives of the country, call *Palo Santo*. It bears fruit in abundance, and excellent incense can be procured from it.

This country is not less fertile for the production of grain than abounding in fruit. There are no less than fourteen sorts which these people use for food. They also make a kind of bread with the roots of trees and plants, and among others that called *Yuca*. They have also, excellent *Chervis*,† a kind of red bean which are much used, pumpkins and water-melons of an extraordinary size. The soil is so fertile that many plants commonly bear fruit three times a year. Thus the ordinary labor of cultivation, and a little skill in making the most of the rains, would render this country extremely fertile, and there would be neither fruit nor grain which could not be gathered in abundance.—We ourselves already have had experience of this; for having brought from New Spain, wheat, buckwheat, peas, and different kinds of pulse, we sowed them, and they brought us a plentiful crop, although we had no instrument fit for tilling the earth, and were assisted only by an old mule, and a good for nothing plough.

Besides many sorts of animals known to us, that are plentiful here and fit for the table, such as stags, hares, rabbits and others, we found two kinds of fallow animals, which we had never seen before. We called them sheep, because they resemble ours in some measure. The first kind is about the size of a calf one or two years old; its head bears much resemblance to that of a stag, and its horns, which are extremely thick, resemble those of a ram. Its skin is spotted, its tail and hair shorter than the stag's, but the hoof is very large, round and cloven like that of an ox. I have eaten some of these animals; their flesh appeared to me excellent and very tender. The other kind of sheep, some of which are white, others black, differ less from ours. They are larger and have more wool; This is spun easily and is suitable for manufacture. Besides these animals, which can be eaten, there are lions, wild-cats, and many other similar to those found in New Spain. We brought into California some cows, and a quantity of small cattle, such as sheep and goats, which would have multiplied greatly, if we had not been obliged by necessity at one time, to kill many of them. We brought hither some horses and young mares in order to stock the country. We had commenced also to raise some hogs; but as they made too much havoc in the villages, and the women of the country were afraid of them, we determined to exterminate them.

As to the birds, all those of Mexico, and nearly all those of Spain, are to be found in California; there are pigeons, turtle doves, larks, partridges of excellent flavor, in abundance, geese, wild ducks, and many other sorts of river and sea-fowl. The sea is plentifully supplied with fish, which have a good taste. Sardines, anchovies and the tawny fish are to be caught; this last suffers itself to be taken on the shore, with the hand. Whales and all sorts of turtles are also seen. The shores are covered with heaps of shells, much larger than mother of pearl.—The salt is not procured from the sea, but there are salt pits in which the salt is white and as clear as crystal, and at the same time so hard that it is often necessary to break it with a mallet. It would bring a good price in New Spain, where salt is so scarce.

It is nearly two centuries since California was discovered; its coasts are famous for their pearl fisheres; it is this which has rendered it the object of the most ardent desires of Europeans, who several times formed enterprises for establishing settlements in it. It would certainly be a great source of wealth to the king, if he would establish a fishery here at his own expense. I do not doubt, besides, that mines could be found in many places, if they were sought for, since this country is in the same climate as the provinces of *Chinaloa* and *Sonera* where there are very rich ones.

Although Heaven has been so liberal in regard to the Californians, and although their soil produces of itself, what would not grow elsewhere without much labour and trouble, still they make no use of the abundance or the fertility of their country. Content with the necessaries of life, they trouble themselves little about anything else. The interior of the country is well peopled, especially the northern part; and although the villages are generally composed of twenty, thirty, forty or fifty families, they have no houses.—The shade of the trees protects them from the heat of the sun during the day, and they make a kind of roof of the branches and leaves, to protect them from the bad weather during the night. In the winter, they shut themselves up in caves which they make in the ground, where they remain huddled together, like so many beasts.—The men are entirely naked, at least all those we have seen. They bind their heads with a band made of very fine linen, or a kind of net-work; they wear around their necks, and sometimes on their hands, different figures of mother of pearl well enough wrought and skilfully interlaced, with a little round fruit, nearly the same as the beads which we use for rosaries. Their arms are bows, arrows, and javelins; they always carry them in their hands, either for the chase or to defend themselves against their enemies; for the tribes often make war against each other.

The women there are covered a little more modestly than the men, wearing from their waist to their knees, a kind of apron woven with reeds like the finest mats. They cover their shoulders with the skins of wild beasts, and they wear on their heads, like the men, bands of very fine net work. These bands are so neatly made, that our soldiers make use of them to tie their hair; they have also, like the men, necklaces of mother of pearl, mixed with fruit stones, and of shells, which hang down to their waists, and bracelets of the same material as the necklaces. The most ordinary occupation of the men and women is spinning. The thread is made of long grass which takes the place of flax and hemp, or of some other cotton-like materials which are to be found in the husk of certain fruits. Of the finest thread they make the different ornaments of which I have spoken, and of the coarsest, bags for different uses and nets for fishing. Besides this, they make a kind of plate and kitchen furniture of quite a new style and of all sizes, with different herbs of which the fibres are extremely close and stringy, and which they work with much skill. The smallest pieces of this manufacture serve as cups; the middle sized ones as plates and dishes, and sometimes parasols with which the women cover their heads; the largest serve as baskets to gather the fruit, and sometimes as frying pans and pots for cooking what they have gathered; but it is necessary to move these vessels all the time they are on the fire, lest the flame should cateh to them, which would destroy them in a short time.

The Californians have much vivacity, and are naturally given to raillery; we discovered this in commencing to instruct them: for as soon as we made any fault in their language, they would make fun of it, and ridicule us. Since they have had more communication with us, they content themselves with politely pointing out the faults we make; and as to the substance of our doctrine, when it happens that we explain to them some moral point, contrary to their prejudices and ancient errors, they wait upon the preacher after the sermon, and argue with him forcibly and with acuteness. If you bring forward good reasons, they hear with docility, and if you can convince them, they will give up the point and do what is prescribed.

We found among them, no form of government and almost no religion and settled form of worship. They adored the moon; they cut their hair in honor of their divinity; whether in the wane or not, I am not informed; they gave their hair to the priests, who made use of it in different sorts of superstitutions. Each family made laws to suit itself, and this is probably the reason why they were so often at variance.

The rest of the letter is chiefly statistical information regarding the missions. It would not be much of interest.

* Mescales, a fruit peculiar to the country.

† The Chervis is a legume; its root partakes of the nature of the wild turnip, is very mild, sweet and pleasant to the taste, and fit to eat.

THE PREACHER'S INTEREST IN HIS SUBJECT.

The preacher's subject is never a bad one, so long as it is taken from the Bible. All that is necessary to give the more, or the most trivial, sufficient interest, is to make it the matter of sufficiently thorough inquiry. Be the theme what it may, that is selected from this inexhaustible treasure-house of thought, there is not one among them all but is capable of imparting deep interest to the mind of the preacher; while the more important impart to it an interest, a solicitude, which are sometimes actually too great for flesh and blood to bear.

I have heard preachers,—poetical, *beautiful* preachers,—whose tongue was smoother than oil, and whose pencil was cold and faint as "the star-beams that dance on the icy sea." I have also heard those whose hearts were so absorbed by their theme, that they hurried along the mind of their hearers till they kindled a congenial enthusiasm. Griffin did this, and so did Larned. Brainerd and Payson were victims to the deep and unrelieved interest which they felt in the subjects which they presented with so much success to their people. It actually crushed them to a premature grave. No man could long survive this intensity of solicitude, were it felt to the full extent which the subjects themselves are capable of imparting. I may not affirm that such intensity of feeling as this is the duty of ministers; yet were it a great privilege to be more deeply imbued with this divine life. It will not be felt in all its power until this mortal puts on immortality; but we may well long to feel it more. It were, indeed, high blessedness to feel it more deeply. Breathe, blessed Spirit! O breathe, not only upon the dry bones of the valley, but on us who prophesy to them in thy name, that we may live!

We are not in much danger, in this age of declension, of that interest which shall diminish our usefulness by curtailing our period of labor. Our minds and our hearts are sufficiently sluggish; inertness of spiritual thought and feeling is our besetting sin; we have no fear that the machinery will be overworked by a too powerful stimulus. On the other hand, there are so many difficulties in maintaining that interest in the services of the sanctuary which their importance requires, that the danger lies in dying rather from the opposite cause, or lingering under a slow paralysis of all right and vivid emotion.

The youthful ministry have not, indeed, so much to struggle with, in this respect, as those who are in the heyday of human life, and those whose sun is going down. The first vivid impressions of truth are still fresh upon their minds; there is no such decay of that natural ardor which, when brought into the service of Christ, is so beautifully impressive and enchanting; the novelty of their work is not gone; and even deficiencies in grace are ostensibly supplied by the redundancies of nature. Yet are we all deficient here; we are guilty, both young and old, for this strange insensibility of the claims of God's truth upon our best and warmest affections and most ardent zeal.

It is no unimportant inquiry,—How shall a deep interest in his subject be produced in the preacher's own mind? The answer to this question one would think the simplest thing in the world. So far as human means and efforts are concerned, it is by just such a process as that by which the mind of Edmund Burke was interested in his most impressive speeches before the British House of Commons; it is just by those means by which the mind of Guizot was interested in the debates of the French Chamber of Deputies; and just as the minds of Macauly and Sir Sidney Smith were interested in some of those rich and enthusiastic discussions in the Foreign Reviews, which emanated from their pens. It is by looking at this matter as one worthy of consideration, and by *taking pains to feel* that interest. Does it cost thought, it must have thought; does it cost reading, it must have reading; does it cost great self-denial, self-denial it must have; does it cost conversation with men, or intercourse with God; these must not be denied. Sometimes it may come over the preacher's mind, like an unexpected cloud in a clear sky, and he may feel its refreshing influence; but for the most part, it does not visit him unsought. He strives for it, because he deeply feels the need of it; he seeks it, because it is given; and he more usually seeks it most earnestly and most successfully in the seasons of his greatest depression.

We cannot but have observed the various degrees of interest which different minds take in the same subject; and which the same minds feel at different times. And it is most encouraging and gratifying to observe the high degree of interest which humble prayer and patient thought often impart. When the mind is earnestly directed towards any important subject; when it is turned over and over again in the thoughts, and viewed on every side; and when investigation, ingenuity, and prayer, and unwearied application are devoted to it, that it may be seen in its clearest and strongest lights, and felt in its true power; it is ordinarily thus seen and felt. To consent to feel this interest; to labor for it, and to practise the self-denial which is necessary in order to cherish it, is never a useless effort. To carry the subject in our thoughts through the week, or even the *weeks* of preparation; to associate it with our toil and our relaxation; to allow it to go out with us when we walk, to haunt our pillow and creep unseen within the folds of thought when we sleep;—to wake with us when we wake, and to be, for the time, the master impulse; *this* is it which gives to the preacher's mind a deep interest in his subject, when he goes to the sacred desk.

These are not unhallowed views; nor are they designed to make any appeal to the preacher's vanity. We do not speak of interest in his subject for the preacher's sake, but for his *subject's* sake. Nor do we mean by taking pains to feel this interest, a desperate and agonizing effort to prepare and preach *a great sermon*; but to preach what God has enabled him to prepare, that the precious truths of the Gospel may not be denuded of their power through the preacher's listlessness.

It is recorded of the late Henry Mowes, the celebrated Prussian preacher, that a sermon, with him, "was not the work of a day. It was not a mere outward act; it was an expression of himself. It occupied the whole week. He had it almost daily in his mind. Often would he be found

minutes after my arrival was announced to him. Though a little deaf, I could converse with him with ease. He was very cheerful, and quite disposed to talk.

I asked him how he lived. He replied: "I have gone to bed early and got up early. When younger, I fed the creatures at the barn in the winter, and made three fires before the family was up. I have been temperate in eating and drinking."

I told him he could afford to preach for a small salary in such a delightful place. He said he had never had a large salary, but had been helped to live by educating many young men for the ministry—and among others, his brother, President Nott of Union College.

The Doctor's house is at the head of a lane, say a quarter of a mile in length, reaching down to his meeting-house. He told me the snow was often over the fences of the lane, but it had never kept *him* from preaching to his congregation.

The Doctor was given to hospitality; for he asked me more than once, to let his granddaughter get me something to eat. I declined, though I had fasted from early in the morning, preferring his conversation for the hour I could remain with him, to any other food.

When I was ready to depart, the good old man walked out in front of his house with me, and said, "Farewell—I hope you may do great good—and get much good." C. T.

[Recorder.

CHRISTIAN REGISTER

BOSTON, SATURDAY, SEPT. 1, 1849.

VICARIOUS SUFFERING.

Our friend of the Congregational Journal raises an issue with us, or rather with one of our correspondents, on the subject of atonement. But to what he says below, with the exception of a clause which we shall hereafter specify, we heartily assent.

God does not *punish* one for the sins of another; but does he not permit one to *suffer* for the sins of another? Does he not confer *benefits* upon the guilty and unworthy through the voluntary intervention and agency of the virtuous and pious, though necessarily attended with extreme endurance and self-sacrifice, and often followed by death itself? Are not children supported and educated by the painful toils of their parents!—Are not the drowning rescued at the expense of the life of their deliverers? Is not a nation made free by the blood of its patriots and heroes!—Has not the purity and vitality of religion been preserved, and the world itself been redeemed, by the martyrs who have freely surrendered their lives at the stake and the block? God does not *punish* one in the room of another; but what fact is more frequent or obvious in the divine administration, than the conferring of benefits upon one in consequence of the *sufferings* of another? Mr. Douglass, [Isaac Taylor?] the true philosopher as well as christian, remarks in his "Natural History of Enthusiasm," in the section on "the motives of christian philanthrophy," that "the great principle of vicarious suffering, which forms the centre of christianity, spreads itself through the subordinate parts of the system, and is the pervading, if not the invariable law of Christian beneficence." So entirely congruous is this principle with an enlightened reason and the best impulses of the heart, that disinterested deeds are of all the most applauded, and the greater the self-sacrifice the higher the admiration. In this way Christ interposed in man's behalf. He was not *punished* for man, but, signally did he *suffer* for man, "the just for the unjust, that he might bring us unto God."—Confessedly he was "holy, harmless, undefiled, and separate from sinners;" for himself, then, he was not called to suffer; it must have been vicarious suffering, voluntarily endured, and therefore not unjust; and accepted in the divine economy as a moral equivalent for the suffering which the violated law demanded of penitent sinners. How strikingly and clearly has the Apostle stated the doctrine! "Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins—that he may be just, and the justifier of him which believeth in Jesus."

All right and fitly spoken—all except one clause, friend Wood! We agree with you perfectly, only we maintain that these sufferings of Christ were NOT "accepted as a moral equivalent for the suffering which the violated law demanded of penitent sinners." Leaving out this notion, we join with you in the two closing sentences, and wonder greatly that agreeing so fully as we do in the rest, you can stickle so much for "*equivalent*."

Vicarious [suffering] atonement revolting to the understanding and natural sensibilities!—Then is all heroism, and martyrdom, and self-devotion; and insanely the world has conspired to admire and immortalize, both in private and public life, what should only have been reprobated and abhorred.

CHRISTIAN EXAMINER FOR SEPTEMBER.

We have had time to read only about one-half of this number of the Examiner; but we have read enough to convince us that it is one of the ablest and most interesting numbers, that has appeared for years, and will, we think, compare favorably with any Review, secular or religious, in this country or England. The first article on Buckminster, by one who knew and loved him, and who could appreciate the importance of what he did, is full of sound thought, valuable information and a fine enthusiasm, and can hardly be read without deep emotion. It brings most vividly before us, that wonderful young man, and makes us feel, as we have hardly felt before, his commanding and most salutary influence on the community. Fortunate the young man who can hold such a place; fortunate the community that knows how to profit by him. The two paragraphs which close the article, and the characteristic letter which follows it from Professor Norton, furnish much material for thought. The position into which the liberal party has been thrown, has, we are inclined to think, been more the effect of circumstances than of choice. "Not only the progress of human inquiry, but the great changes it undergoes from age to age, and the new forms it puts on, obey, for the most part, laws which execute themselves." So, the representatives of particular methods of inquiry are often forced to issues aside from their main purpose, or driven into positions almost inconsistent with their original design. We are among those, however, who still adhere to "the Bible as interpreted by the private judgment of its Christian readers," as the one and only grand distinction of the party to which we belong. If any cast away the gospels as no authoritative revelation from heaven, or place over them human creeds *Unitarian* or Trinitarian, by which we must be guided in our religious studies, we can only say, that they do not belong to the same denomination as we.

Dr. Walker's article on Morell's Philosophy of Religion is, like everything from his pen, wise and strong—abounding in clear statements and encouraging suggestions. But we had hoped to find a review of the book. It is a work which has been read with great interest, and on judging of which we had particularly desired the aid of a mind like Dr. Walker's, profoundly versed in metyphysical knowledge, and so able to assist us. He has quoted the critical passages,—has stated some of the difficulties and given Mr. Morell's solution, but without one additional word to guide us in our inquiries. He has prepared the way so admirably for a review of the book, that we regret all the more that he has left it undone. But we are perhaps asking more than is possible in the present stage of metaphysical inquiry. The article, as it stands is one for which we are truly grateful, and believe that its influence must be admirable.

The article on Herschel's Astronomy, by B. A. Gould, Jr., is a thorough and severe criticism; such as is needed to keep the fountains of knowledge pure. We are glad to welcome this young and accomplished scholar to our republic of learning, and trust that the name he bears is destined through him to shine still more brightly.

Notice of other articles must be deferred. The present is certainly a brilliant number of our favorite Review.

DR. PRIESTLEY IN AMERICA.

The grossness of Dr. Priestley's errors, and the boldness with which he put them forth, excited public indignation against him, and made his residence in England uncomfortable, and he naturally resolved to transfer his residence to this country, and located himself in Philadelphia. The renown which then attached to his name as a man of science, and the leaven of infidelity imported from France at that time, when the French revolution was in progress, secured for him a favorable reception here. The pride of the infant nation was flattered by the accession of so great a man.

We cut the above passage from the Puritan Recorder as a specimen of a sort of sectarian littleness not uncommon in the world, which, without openly violating the letter of the truth meanly insinuates what it dares not assert.

"The grossness of Dr. Priestly's errors."—What errors? His theological errors of course, it is meant to insinuate. But in fact it was his political opinions, his sympathy with the politics of France, that was the cause of his unpopularity in England.

"Excited the public indignation against him, and made his residence in England uncomfortable;" that is, as lawless a mob as ever disgraced a Christian land destroyed his library; his manuscripts, his philosophical apparatus, and burnt his house to the ground, while he in the language of the London Encylopedia "was hunted like a proclaimed criminal." This, the Puritan Recorder calls, making "his residence in England uncomfortable." But does the Recorder approve of mobs? Would it encourage by this sort of language the lawless burning, by an infuriated multitude, of the dwellings of private citizens who happen to differ from them in their political views? Would our Orthodox brethren turn the rage of their maddened incendiaries from the Ursuline Convent in Charlestown to the peaceful residence of Dr. Channing or Dr. Tuckerman in Boston? By doing this they would only carry out what is covertly approved of in the words that we have quoted. For neither of those venerable men was more blameless in private life, less heretical in his religious opinions, or less a violator of the laws of his country, than Dr. Priestly. Let the narrowness and the wickedness of these contemptuous insinuations against the memory of a great and pure man receive the consideration they deserve from men as Orthodox as any among us, but men who have souls and a sense of justice as well as an Orthodox faith.—Robert Hall, a man venerated by all denominations of Christians, uses these words; "The cruel and humiliating sentence passed upon Mr. Muir and Mr. Palmer, men of unblemished morals and of the purest patriotism, the outrages committed on Dr. Priestly and his intended removal to America, are events which will mark the latter end of the eighteenth century with indelible reproach." In another place he says: "Calumnies continued to be propagated, till they produced the riot at Birmingham, that ever memorable era in the annals of bigotry and fanaticism, when Europe beheld, with astonishment and regret, the outrage sustained by philosophy in the most enlightened of countries, and in the first of her sons." This is Robert Hall's language respecting the causes which, the Recorder says, "made Dr. Priestly's residence in England *uncomfortable*." He also adds words which we would especially commend to all who would build up their own sect by preying upon the reputation of good men in other denominations: "The ashes of the dead have been as little spared as the merit of the living; and the same breath that has attempted to deprecate the talents and virtues of a Priestly, is employed to blacken the memory of a Price."

The Recorder goes on to say, "The leaven of infidelity imported from France at that time * * secured for him a favorable reception here." But long before, Dr. Priestly, in his "Letters to a Philosophical Unbeliever, brought all the strength of his powerful and earnest mind to bear against the "Infidelity of France," in its strongest hold. The insinuation, therefore, is as utterly without foundation as it would be to assert that Luther's influence in Germany arose from his sympathy with the popish errors of Rome.

We do not believe that the Puritan Recorder has any such incendiary designs, as might be inferred from its language. We suppose that the article was written through ignorance;—that one of the Editors meeting Dr. Priestly's name in connection with his removal to this country, and not knowing exactly what it was drove him here, could not resist the temptation to do what little he could to "blacken the memory" of as pure and simple-hearted a man as ever lived—a man so pure that, in the language quoted by the London Encylopædia, "not malice itself could fix a stain on his private conduct, or impeach his integrity."

THE CLAIMS OF OUR COUNTRY ON ITS LITERARY MEN: An Oration before the Phi Beta Kappa Society of Harvard University, July 19, 1849, by George W. Bethune: Cambridge, published by John Bartlett, pages 52.

This oration was heard, and we believe will be read with high satisfaction. It will be regarded as one of the most spirited and suggestive productions of its class, and few have been welcomed in the utterance with more cordial and hearty approbation. No topic could be more appropriate than that selected by the orator; for obvious as it is, and ably as it has been more than once presented, it admits of a most varied discussion, and can scarcely itself be exhausted. It is of a kindred topic to that which was illustrated with such surpassing beauty by Buckminster the younger, on the same anniversary just forty years ago: and notwithstanding the long interval that has elapsed, we may venture to assert that the memory of that brilliant performance, neither the looks or the words of the gifted speaker, have faded from the minds of any who were so favored as to have heard him.

But the wonderous changes that have since taken place in the aspects of our country, its vast extent, its new and varied interests, and her corresponding claims upon the virtues and services of her citizens, especially those of the class addressed on this occasion, supply continually new topics, some of which Dr. Bethune has here ably and eloquently set forth.

It would be easy to multiply extracts, and copious ones too, from this address. But without leisure for any very curious selection, and guided chiefly by our pleasant remembrances in the hearing, we will turn to the passage in which the orator adverts to the one-ness and vast extent of our country, and to some of the characteristics of a certain part of it, with which we of New England are most conversant. And being disposed to number with the benefactors of our race them who pleasantly show to us our faults, and holding ourselves ready to take joyfully that "smiting of the righteous," which David describes as "an excellent oil" that breaketh not the head, and which in the present application shook our sides with laughter—we here beg leave to express our obligations to the orator for his just and witty rebukes. We do not wish to make the errors of our New England (shall we say Yankee) brethren the occasions of a joke. But we must confess that we are hardly yet recovered from the emotions—not of weeping or of grief—with which we heard of Jonathan's "inexhaustible eulogies on the Pilgrim Fathers."

We are emphatically one people. The constant and expanding flood of emigrants from less favored lands gives in some sections a temporary, superficial diversity of customs, and even of language. Yet, as they come moved by an admiring wish to share our privileges, and a grateful respect for the nation which has made itself so prosperous, while it sets open its gates so hospitably wide, they readily adopt our usages, and soon become homogeneous with the mass through which they are distributed. Until they or their children are educated in free citizenship, they follow; but rarely, and then never successfully, attempt to lead. As the Anglo-Saxon tongue is the speech of the nation, so it is the Anglo-Saxon mind that rules. The sons of those who triumphed in the war of Independence have subdued the distant forest, making the wilderness to rejoice with the arts and virtues of their fathers. The patronymics borne by the most influential among them are most frequently such as are familiar and honorable among us. Summon together the dwellers in any town of our older, particularly of our more northern, States, and you will find that there is scarcely a State of the Union where they have not relatives. The representative in Congress from the farthest West laughs over their school-boy frolics with the representative of the farthest East. The woodsman on the Aroostook talks of his brother on the Rio Grande; the tradesman in the seaport, of his son, a judge, in Missouri. The true-hearted girl, who has left her mountain birth-place to earn her modest *paraphernalia* amidst the ponderous din of a factory near the Atlantic coast, dreams sweetly on her toil-blest pillow of him who, for her dear sake, is clearing a home in the wilds of Iowa, or sifting the sands of some Californian Pactolus. We all claim a common history, and, whatever be our immediate parentage, are proud to own ourselves the grateful children of the mighty men who declared our country's independence, framed the bond of our Union, and bought with their sacred blood the liberties we enjoy. Nor is it an insincere compliment to assert, that, go where you will, New England is represented by the shrewdest, the most enlightened, the most successful, and the most religious of our young population. Nearly all our teachers, with the authors of our school books, and a very large proportion of our teachers, as well as of our editors, (the classes which have the greatest control over the growing character of our youth,) come from, or receive their education in, New England. Wherever the New Englander goes, he carries New England with him. New England is his boast, his standard of perfection, and "So they do in New England!" his confident answer to all objectors. Great as is our reverence for those venerable men, he rather wearies us with his inexhaustible eulogy on the Pilgrim Fathers, who, he seems to think, have begotten the whole United States. Nay, enlarging upon the somewhat complacent notion of his ancestors, that God designed for them, "his chosen people," this Canaan of the aboriginal heathen, he looks upon the continent as his rightful heritage, and upon the rest of us as Hittites, Jebusites, or people of a like termination, whom he is commissioned to root out, acquiring our money, squatting on our wild lands, monopolizing our votes, and marrying our heiresses. Whence, or how justly, he derived his popular *sobriquet*, passes the guess of an antiquary; but certain it is, that, if he meets with a David, the son of Jesse has often to take up the lament in a different sense from the original,—"I am distressed for thee, my Brother Jonathan!" Better still, his sisters, nieces, female cousins, flock on various honorable pretexts to visit him amidst his new possessions, where they own with no Sabine reluctance the constraining ardor of our unsophisticated chivalry; and happy is the household over which a New England wife presides! blessed the child whose cradle is rocked by the hand, whose slumber is hallowed by the prayers, of a New England mother! The order of the Roman policy is reversed. He conquered, and then inhabited; the New Englander inhabits, then gains the mastery, not by force of arms, but by mother wit, steadiness, and thrift. That there should be, among us of the other races, a little occasional petulance, is not to be wondered at; but it is only superficial. The New Englander goes forth not as a spy or an enemy, and the gifts which he carries exoite gratitude, not fear. He soon becomes identified with his neighbours, their interests are soon his, and the benefits of his enterprising cleverness swell the advantage of the community where he has planted himself, thus tending to produce a moral homogeneousness throughout the confederacy. Yet let it be remembered that this New England influence, diffusing itself, like noiseless but transforming leaven, through the recent and future States, while it makes them precious as allies, would also make them formidable as rivals, terrible as enemies. The New Englander loses little of his main characteristics by migration. He is as shrewd, though not necessarily as economical, a calculator in the valley of the Mississippi, as his brethren in the East, and as brave as his fathers were at Lexington or Charlestown. It were the height of suicidal folly for the people of the maritime States to attempt holding as subjects or tributaries, directly or indirectly, the people between the Alleghanies and the Rocky Mountains; but those who have not travelled among our prairie and forest settlements can have only a faint idea of the filial reverence, the deferential respect, the yearning love, with which they turn to the land where their fathers sleep, and to you who guard their sepulchres. The soul knows nothing of distance; and, in their twilight musings, they can scarcely tell which is dearer to their hearts,—the home of the kindred they have left behind them, or the home they have won for their offspring. Be it your anxious care, intelligent gentlemen of New England, that so strong a bond is never strained to rupture!

And having spoken of the near and intimate relations and dependancies of each part of our widely extended country with the others, he then adverts to the guilt of those who "talk lightly of dissolving the union," and of the tremendous consequences involved in such a catastrophe. And though for ourselves we prefer not curses but contrari-wise blessing, we must confess that we listened to the orator upon this part of his theme with a conviction and complacency, which our best reflections on the nature and duty of Christian love have done nothing to diminish. We can only add, that did our conscience reproach us with even a thought of so nefarious a purpose, we should shrink from adding to our burthen by being compelled to appreciate any part of the following *benedictions*.

Suppose, for one melancholy moment, that this healthful economy of exchanges were broken up,—that the Western valley were shut out from the sea by adverse governments,—that those on the coast were hemmed in to their own narrow limits by hostile forts along the mountain ridges,—that between the North and the South there were neither commercial nor moral sympathy,—that at every State line passports were demanded and a tariff set;—who must not shrink from describing the terrible consequences; the stagnation of trade; the silence of brotherly counsel; the constant feuds; the multiplication of armies; the Cain-like, exterminating wars; the overthrow of law by military dictators; the utter ruin of all that makes us prosperous as home and respected abroad; the sure catastrophe, moral and national death! O that those, who, for any reason, talk lightly of dissolving this Union, would consider the immensely greater evils such a rupture would inevitably cause, the awful guilt it would bring upon themselves! Whatever may be the cant of words, no lover of law could ever kindle the torch of such incendiarism, no lover of peace provoke such fratricidal slaughter, no lover of freedom plot for such general slavery, no lover of God and man undermind the eminent watch-tower whose light is now shedding over the world such bright promise of a universal brotherhood. Were it possible that an American womb could be so cursed as to bring forth so diabolical a monster, and the malignant Erostratus could be successful, a loud, bitter, heaven-compelling cry would go up from all the earth, swelled by generation after generation, until the final fires shall have swept to hell all trace of human cries: "Anathema! *Anathema!* ANATHEMA MARANATHA!"

SECTARIAN BIGOTRY.

These two words in connection sound to many pleonastic, as if all bigotry was that of religious sects. But there is no tautology in the expression. Bigotry has abounded so rifely in religionists that it has almost become an ecclesiastical word exclusively, and it is generally considered to mean a malignant stiffness for religious dogmas. But human nature is bigoted on all subjects; that is, may be foolishly obstinate and perversely attached to any opinion. The very word bigot originated in a secular and political transaction, not in the history of the Church; Rollo, Duke of Normandy, receiving Gissa, daughter of King Charles, in marriage, and with her investiture of the Dukedom, refused to perform the usual ceremony of kissing the King's foot in acknowledgement of sovereignty, unless the King would compromise so far as to hold it out for that purpose; and being urged to it, replied petulantly, "no, by God." Upon this the King designated him the bigod or bigot; and the term has passed to all stubborn and peevish insisters on their own opinions.

But abundant as has been this spirit in the men of this world, the example is set them where it should not be found. What wonder if they think to palliate its criminality by pleading its prevalence also in those whose kingdom is not of this world. Certainly in a province in which all must be so much in the dark as about the affairs of the supernatural world, this angry dogmaticalness is least becoming. Of all men learners from the meek and lowly Lamb of God should not strive fretfully, but be gentle unto all men, modest and persuasive in teaching truth, even practical truths; how much more absurd then to dispute about a phrase, a word, or a syllable, and as they sometimes have, about a letter, a point. A letter, and that the smallest in the alphabet of the Hebrews and Greeks, one hardly larger than our comma, so small that its name is proverbially expressive of minuteness,—as when our Savior said, one jot or one tittle shall in no wise pass from the law until all be fulfilled, and as we still say, one iota for one small atom,—this letter, this jot, this iota constituted the whole difference between the two words on which the Trinitarian and Arian parties divided the world, and made it a battle-field for ages. Not one jot, nor one tittle literally would they let pass away from their controversies and mad dissensions till all should be fulfilled in the exact pronunciation of the Shibboleth at which they aimed as the great point of agreement. Rather should Heaven and earth pass away first.

The Christian world is growing somewhat wiser, hard as it may be for those to believe this who only know that world as it is, and have not read the history of the past, ecclesiastical history, that most melancholy study in which an amiable mind can engage. We may indulge a faint hope that the religion of Jesus is becoming better understood. The Sun of Righteousness is bursting from the clouds that have too long obscured his splendors. Christians do this day love one another better than they ever did before—even better than when there was hardly more than one church, that of Rome. For before the Reformation as well as since it has been evident that a diversity of church was not necessary to produce diversity of parties. On the contrary, perhaps the fewer sects there are, the more parties there must be in each sect, for men may differ rabidly within their sect, whether they profess that difference openly or not. Not all schism is called schism. There is much heresy under Orthodox banners. But now there is a growing disposition to agree to differ when they must differ in opinion. And even churches opposed in outward observances tend to approach one another. Calvinists are beginning to close their churches at night, and Universalists hold prayer meetings. Trinitarians begin to rationalize and Unitarians to talk of revivals. A considerable party in the great Church of England now incline to go back to the old forms of popery. The remainder will naturally tend in consequence to assimilation with the more Protestant Protestants. So that between these two parties eliminating from the opposite sides of the Episcopal church, there may virtually be one less sect in the world as to all distinctive features. So again in our principal city, a magnificent church of congregational Unitarians, has been named the Church of the Messiah, after the practice of Catholics and Episcopalians; for these name their churches after particular Saints, and though they before that had none called the Church of the Messiah, yet they have many named Christ's Church, and the Christ means the Messiah, that is the Annointed. Since then they have designated churches in other cities by the name of the Messiah, in fear lest Unitarian societies should appropriate so significant a name. It is to be hoped we shall have churches in all parts of the country so designated. For it is a good name for other reasons besides reducing the number of distinguishing peculiarities and shibboleths between sects. It is a particularly appropriate title for churches of our denomination. It holds forth the prominent point of belief on which Unitarian Christians are in communion together, in accordance with scriptural appointment, which so repeatedly makes the belief in the Messiaship of Jesus the only creed of Christ's essential to church fellowship in his name. I say the only creed of Christ's essential, for he propounced many. Every proposition of his teaching was a creed. But this one was the prime badge of discipleship to his faith. Over and over we read, "Whosoever believeth that Jesus is the Christh, the Messiah is born of God." "Who is a liar but he that denieth that Jesus is the Christ!"

We see the abolition of sectarian Shibboleths too in the amalgamation of different sects for enterprises of practical philanthropy. Bigots for dogmas of the old school are crying out against these enterprizes as distracting attention from creeds to Christian love and active humanity. So true is it that real Christian love is the great dissolving menstruum in which all antisocial shibboleths are swallowed up and disappear.

Yet we must not trust too soon that bigotry is going to be easily exterminated from human hearts. For behold, so prone to it are the children of men, that even these all-embracing anti-sectarian enterprises themselves witness jealousies and dissensions in their ranks. Bigoted not for covenants of faith, yet they may grow bigoted for their own respective views and measures of benevolence; and now there are societies against societies, yet all for temperance, all for the universal freedom of mankiud, all for peace and other social reformations. All is not done. There is much land yet to be possessed. It does not make us despond of seeing the universal burial-day of angry Shibboleths—some are already plainly interred—but it puts us on our guard. It offers strength by impressing the duty of watchfulness. We must take heed and look closely to the human heart. Let selfishness and ambition run not over it. It may become the habitation of devils, the hold of every foul spirit, a cage of all unclean and hateful birds. But guard it, keep it with all diligence and prayer; and it may yet be the abode of the holy spirit of Jesus, celestial with serenity and love to all; and hate become but a word in the world; and a breath of Heaven come down upon earth, and blow away the Shibboleths of men.

H. G. E.

UNITARIAN COLPORTEURS.

NEW YORK, Aug. 22, 1849.

ED. OF THE REGISTER:—*Dear Sir*: After an absence of thirteen years at the "sunny south," most of which have been passed at Mobile and New Orleans, I am once more permitted to greet the faces of those I formerly knew, esteemed and loved. I suppose you have noticed in the New York papers, particularly in the Christian Inquirer, a communication from me, calling on the benevolent, for their aid and assistance; and, as I expect to be in Boston about the first of September, on the same errand, I ask the favor of your columns to make my business knôwn to your readers.

I find in New Orleans in the winter months, from November till May, from 50 to 75,000 men, who are classed as sailors, boatmen, stevedores, &c. The American Seamen's Friend Society of New York have sent an agent out there, and the American Tract Society have done the same; and each society is doing its best and its worst. The sailors pay little respect or attention to Presbyterian preachers; this class of men, so so far as I have taken notice, seen entirely unfit for sailor preachers; at any rate, seamen will not go after them. This I know, for I kept up the Bethel service for three years at Mobile, and speak from experience as well as from observation.

The Episcopalians have an efficient and devout sailor preacher, in Rev. C. Whitehall, and they have built a neat Chapel for him to preach in, the past season; the store-chamber, occupied for a few months in the winter by the Presbyterians, or rather by the Agent of the N. Y. S. F. S., has been closed since May, as usual; and of course no other attention is given the 30,000 sailors, &c., by this Society, than what is bestowed by the resident clergy, and such *colporteurs* as may chance to take an interest in this class of men, should any such be in the city.

The *Unitarians* of Boston, have a series of works, pamphlets and tracts, which I wish to see in the hands of merchants and planters, as well as distributed among seamen and their friends; and I am resolved, God being my helper, *provided* I can find friends to assist me, to devote myself to this work, to labor as a *colporteur* in the sale and distribution of Unitarian works, their tracts in particular, at New Orleans, Mobile, along the Alabama and Mississippi rivers, and hope in this way to help do the *out door work* so necessary to the success of the preachers; and thus prepare the way for Unitarian Missionaries.

I hope the friends in Boston and the vicinity will be ready for me, and give me a year's work at once.

I have presented this matter before Bro. Burr's congregation in this city but most of his church and people (the Christian,) are absent, and so it happens with the Unitarians here, that the churches are closed; but I trust, after I see my Boston friends to return here again, when something will probably be done to assist me in the good work I so heartily desire to advance, viz. the spread of simple, evangelical truth, such as I have found revealed in God's word, and published in Unitarian books and tracts. I can distribute any quantity placed at my disposal, and ask that the friends of tract distribution will give me a liberal supply, and a small pecuniary outfit.

Yours truly,

HENRY B. BREWSTER.

REMINISCENCES.

In these days of which I write, communication between distant places was not effected in the present rapid manner. There were no roads of iron, and steeds of fire to annihilate time and space. The country was mountainous and rough, and the roads uneven, though much time and thought were spent each year in mending the highways. Almost all the journeys of the men were performed on horse back; the saddle-bags were a necessary and unfailing part of the equipment; the black or blue great coat, if not needed, was compactly rolled up and strapped to the back of the saddle; sometimes an umbrella was added. In this manner all the ministers came, who visited us unaccompanied by there wives or friends. *Angels*, in those times might have come on *horse-back*, notwithstanding

thought might concern in any way the welfare of the Church of Christ. Whatever else he *remembered*, he *forgot not* God, and his law of love.

His faith was indicated by the clergymen with whom he most associated and sympathized, altho' he was unwilling to adopt the name of any denomination. He wished for no narrower or more definite name than that of CHRISTIAN, and he found liberal fellowship with those of every faith. The many opinions and speculations upon the scriptures and scriptural things which had sprung up since the commencement disturbed him, and made him careful of what he admitted or denied.

We must look now to his home if we would see his last days. And truly it is a holy sight —he who had always taken especial satisfaction in his energy and bodily activity, receiving so willingly and without thought of complaint or murmur, a disease which thus confined him.—murmur, a disease which thus confined him.—Such sudden restraint to such an one was no easy thing to bear—especially when it told him his days were numbered. When we remember too his earnest desire to die with the armor on. Yet who of the very many that visited him then did not feel refreshed and strengthened by the sight of his cheerfulness, and the evidence of a most child-like, simple trust in the goodness of God, in this His providence! It was not the spirit of mere submission—it was something more—more christian—it had *trust* and *gladness* in it.

The thought of death had no shade of gloom to him. He knew that his end was very nigh. It was but the last minute previous to his final unconsciousness, when one, whose tender sympathy has long cheered him, asked for what he would have him pray, that he answered with a happy calmness, "Ask that I may receive with submission the will of my Father." While joining in that prayer he fell asleep in Jesus — Like a sleeping child he quietly breathed awhile, and then we saw that his spirit had waked in Heaven.

He went hence "in a full age—like as a shock of corn cometh in, in his season." Let us listen to that voice from Heaven which saith "Blessed are the dead which die in the Lord."

The services were continued by a prayer from the Rev. Mr. Hall, of Dorchester.

The choir then sung the exceedingly appropriate hymn,

"Unveil thy bosom faithful tomb," &c.

Benediction was then pronounced by Rev. Mr. Knapp; after which the congregation passed in solemn silence, to view for the last time the features of him who in his life-time loved, and was beloved by all.

A procession was formed at the church, and moved to the grave in the following order:

SUNDAY SCHOOL AND PARISH.

PALL BEARERS.		PALL BEARERS.
Rev. Dr. Sharp,	BODY	Rev. Dr. Kendall.
" Dr. Walker,		" Dr. Parkman.
" Dr. Young,		" Dr. Barrett.
" Dr. Putnam,		" Mr. Hall.

RELATIVES, CLERGY AND FRIENDS

At the grave the Rev. Mr. Knapp offered a very feeling and affectionate prayer. The body was committed to the mother earth in a lovely nook shaded by a young elm, by the side of the family tomb, near where droops a willow, in the beautiful cemetry in Brookline.

On the coffin was the following inscription:

REV. JOHN PIERCE, D. D.
DIED AUG. 24, 1849.
AE. 76 YRS. 1 MO. AND 10 DAYS.

SUNDAY SCHOOLS—NO. VI.

There is great danger in these times of general "melioration," that the true objects of Sunday schools will be lost sight of; and that the desire to make children *happy* will lead to that laxity of discipline which threatens to destroy all the distinctions of time and place, of age and rank, of wisdom and experience. This levelling *down* is the crying evil in our social compact—perhaps I might say of our times—because it spares not our most sacred institutions. Authority is scarcely maintained in the family; and hence it is impaired in the secular school, in the social walks of life, and in our civil laws. Men are becoming reckless of every thing but their own individual will and pleasure; and those wholesome restraints, which our Puritan fathers exercised, and bequeathed to their children, and which were an important and efficient agent in giving our country, and especially New England, the name and the praise she has attained,—making her a model for the world—are giving way before the mighty flood of "liberty and equality," which—*being interpreted, signifies licentiousness* and rowdyism!

Hence, the Sunday school has a duty to perform, of the gravest character. The pupil in the first place, should be taught as we and out ancestors were—to look upon the church or the place of religious instruction, as "none other than the house of God, and the gate of heaven." Let it be entered with a feeling of devout respect and no levity allowed therein. It was erected for the *worship* of the Creator of us all! And although we should strive to realise that this all-pervading, invisible spirit is about us everywhere, yet, as our own hands have built and dedicated these temples especially to His service, we should endeavor to *feel* this presence here, and should cherish the consciousness of the fact, by which, it seems to me, we can hardly fail of being led to a deportment of becoming reverence.

The externals of respect do not always, it must be confessed, indicate the true condition of the mind or heart; still, the practice, if persevered in, will generally become a principle; carrying along with it, at the same time, an example which will infallibly influence others. There should not, therefore, be allowed any rushing in, wearing of hats or caps, any frolic, play, or laughter,—or whatever would be deemed indecorous in the presence of the most distinguished human being. In regard to the latter, every child old enough to profit by Sunday school instruction, would be taught, by his own sense of propriety, his obvious duty. If not so in relation to the former, let it become a matter of instruction from the preacher, until the right impression is secured.

Further, let the children understand that they do not attend school to be amused, but to become Christians; to learn the truth of our holy religion; its precepts, its doctrines, its duties; involving all they owe to God, to their parents, their teachers, their friends, their country, and all mankind. Let these points be dwelt upon one at a time, distinctly, impressively, earnestly. Do not abandon the point till you are confident that the object is effected. Be not satisfied with a misty understanding of it,—a dreamy assent,—but be sure that it has obtained vital action in the mind. Endeavor to draw out the pupil's statement, feelings, and thoughts in relation to it, in *his own language*. If he can give no account of it, the inference is, that your effort has failed. Still, persevere; *in due time you shall reap, if you faint not.*

Now all this may be done in perfect kindness. I would have no austerity, nothing gloomy or sad in this work; but merely would present in its proper light, the high and sacred nature of these schools, as they are established in, and connected with churches of this country.

If these views and directions are just and proper, ought they not be adopted and carried out in all our Sunday schools? If teachers would magnify their office, see it in its true light, and take the high ground in their instructions which they ought to take, would there not result a vastly increased benefit to themselves, to the children, and the world!

For myself, I am well assured that one mighty and continued effort in this great work, among the hundreds of thousands of Sunday school teachers in our country, would do much towards rolling back the tide of profanation and degeneracy, which is now so strongly setting against the wise and good and conservative principles and institutions of our Fathers. G. F. T.

Aug. 25.

THE SERMON AT THURSDAY LECTURE, this week was delivered by Rev. Dr. Gannett, from Rom. II: 7, and the preacher paid a just, simple and beautiful tribute to the memory of Dr. Pierce, whose delight it was to attend this weekly service almost constantly for half a century—who never failed, we suppose, to preach or supply preaching in his turn, and whose clear voice, whenever he was present, joining with many or few, as the case might be, was heard in the hymn of praise.

☞ We are sorry that a promised "Notice" of the late Dr Pierce from a correspondent, who knew him well and honored him greatly, has failed to reach us, for this paper. As, however, the venerable man was one whose "memory" will be long "kept green" this temporary disappointment is the less to be regretted.

☞ The Editor of the Register, we are happy to say,—(although what is delight to him, happens to bring upon us for the moment a slight burthen, which the knowledge of his temporary recreation makes a pleasant load,) is absent. Several communications have been received, which must wait for his perusal before going to the compositor. And subscribers and correspondents will, we doubt not, bear with any imperfections which they may see or think they see in this paper, feeling sure that when our friend returns invigorated, he will do them all justice. Hard work in their behalf, had given him as good a right as ever mortal man had, to a vacation. The communication of "Amicus" is one of those alluded to.

FURTHER ECCLESIASTICAL ACTION IN RELATION TO REV. DR. BUSHNELL.—The Hartford correspondent of the Evangelist writes:—

"The position of Dr. Bushnell continues to attract interest here as elsewhere. His brethren all feel great respect for him as a man of talents, and many who are intimate with him regard him also with friendship for his many personal qualities. Still they cannot forget that the truth is to be counted more precious than private friendships, and that it will never answer before God or man, to allow their regard for an individual to hinder the discharge of their duty to the church in opposing error. At the last meeting of the Hartford Central Association, a committee of five was appointed to officially examine Dr. Bushnell's book, to confer with him personally, and to report whether he had been uttering important error, and whether the Association had any duty to discharge in the premises. The committee consisted of Rev. Dr. Porter, Chairman, and Rev. Dr. Hawes, and Rev. Messrs Clarke, McLean and Richardson. In the composition of the committee consultation was had with Dr. Bushnell, and certain persons were appointed as a part of it, who were personally friendly to him and to previous views which he has published, so that there might be no apparent or real prejudgment of the case. The committee are to report at an adjourned meeting of the Association, in Unionville, Tuesday, the 24th ult. Of course the nature of their report will be known only when it is read, and the subsequent action of the Association, it is not within my power to predict. One thing may be safely assumed, however; that they will discover and condemn all the errors, charged with more or less truth upon Dr. Bushnell's book. I hear of only an occasional convert or pervert to his system, though the book may gradually infect other minds.

We have been thus far almost exempt from the visitation of the cholera. One case has occured within the city limits, (enough even that has been doubted by many) and two in the meadow north of the city, in a filthy and crowded Irish shanty. Our streets are being pierced in all directions with gas pipes, which are to introduce a new method of illumination to our rather-behind-the-time city. There is no special religious interest at the present time in any of the churches. May God cause this awful scourge, the cholera, to be the occasion of spiritual good to the land, in connection with the day of national fasting and prayer so properly appointed by the President." P.

SANDWICH ISLANDS. The Polynesian of May 19, refers to a special convention of the missionaries upon the islands, connected with the American Board, for the consideration of certain proposals from the Secretaries of the Board, to the effect that the mission there having been supported from this country for thirty years, at an expense of more than half a million of dollars, and the people of those islands having, in the meantime, become a sovereign nation, supporting its own government by its revenues, &c., it seemed reasonable to the Board that their churches should become self-supporting, and that they should no longer be dependent upon other countries for gospel ordinances; that in fact the Board should be released from their support as a mission station. The convention was in session five weeks, but it appears that the Polynesian churches generally are either unable or unwilling to take the responsibility of their self-support. Still some of the missionaries, it was understood, had resolved to relinquish their income from the Board at once, and trust to their own churches and their own exertions for support.

The Mission Seminary at Lahainaluna, has recently become, by grant, the property of the government, and is to be sustained hereafter by government funds, on essentially the same plan as heretofore. It has cost the mission, since it was founded in the year 1831, about $78,000, and has sent forth 241 graduates and 156 undergraduates to exert their influence upon the nation.

LAW SCHOOL AT CAMBRIDGE.—We understanp says the (Atlas,) that a new Professorship has been established in this School, and that Hon. Frederick H. Allen of this city, has been appointed "University Professor. Mr. Allen is a native of this State, and has been a member of our Legislature. Several years ago, he removed to Bangor, and was subsequently appointed a Judge of the District Court. This office he held several years, and made a popular Judge. He recently resigned the place, and moved to this city. Judge Allen is a gentleman of most agreeable manners, and cannot fail to give great satisfaction as a law professor.

When Dr. Bradon was Rector of Eltham, in Kent, the text he one day took to preach from, was, "Who art thou?" After reading the text, he made, (as was his custom) a pause, for the congregation to reflect upon the words, when a gentleman in military dress, who at the instant was marching very sedately up the middle aisle of the church, supposing it to be a question addressed to him, to the surprise of all present, replied, "I am, sir, an officer of the 17th foot, on a recruiting party here; and having brought my wife and family with me, I wish to be acquainted with the neighbouring clergy and gentry." This so deranged the divine and astonished the congregation, that though they attempted to listen with decorum, the discourse was not proceeded with without considerable difficulty.

The rapidity of promotion according to merit and courage in the Hungarian armies, has had no parallel since the brilliant campaigns of the French Republic and Consulate. Field Marshal Gorgey, the first chieftain of the Hungarian armies, was, one year ago, simply second lieutenant of a company; and Gen. Guyon, an Irishman, now the fourth on the list of Hungarian celebrities, was a captain of honved, or scythemen, in the first battle of the war, fought under the towers of Vienna on the 30th of October last.

General Bem, the famous leader of the Hungarian armies, is of a noble Gallician family.—He first saw service as a lieutenant under Davoust and Macdonald in the French expedition against Russia. On the re-organization of the Polish army, his military talents secured him a military professorship, but his independent spirit, and his bold utterance of free opinions, subjected him to long imprisonment, and even torture. In the Polish revolution, his great skill as an artillery officer, gained him the command of that branch of the service. Up to a recent period he has lived in retirement in France and England, devoted to scientific pursuits. He was on his return to his native land, when he was invested with the command of the National Guard of Vienna, which he held with honor up to the surrender of the city. A price being put upon his head, he escaped to Pesth; and Kossuth and the war committee gladly availed themselves of his military genius, since so amply displayed in the fields of Transylvania. His late famous bulletin of victory, "Bem, Ban, Bourn!" is rendered to mean, "Bem has done it."

BOSTON AND MAINE RAILROAD. The report of the investigating committee of this railroad, states that the cost of the road up to June 1st, was $3,791,808. It is estimated that, $80,000 will be required to complete unfinished work including $35,000 for a new depot at Lawrence, and $15,000 for depots at South and North Andover and Methuen. The present debt of the company is $617,972. The company has land not used for the purposes of the road, valued at $31,000, of which $233,705 is in Boston, and $30,578 in Charlestown.

The whole number of the stockholders of the road is 2203, of whom 1164 are in Massachusetts, (496 in Boston) 697 in New Hampshire, 68 in Maine, and the remainder elsewhere.

The amount of stock held by the Massachusetts stockholders is $2,425,500, by those in New Hampshire $711,400, by those in Maine $137,600, and $282,200 elsewhere.

SHIP BUILDING AND NAVIGATION. The best British built ships, built in England and Scotland, cost about $97 a ton. In the United States, our best ships cost about $65 a ton; Baltimore built ships cost $58 a ton, and in the British North American provinces, they are built as low as $40 a ton. As we have before stated, the British built ships are rated at Lloyd's as a No 1 often till they are 20 years old, while the American ships are only rated thus for nine years, and the Provinces built ships only six years, so that in reality, the difference of a permanent investment in one or the other, is not so great as it seems, though for the first five years, the cheap ship will obtain a freight about as readily as those of higher cost.

The greatest advantage which the English ship owner has over the American, is that which is common to him and the manufacturer, and indeed to all other men competent to carry on business which employs a great amount of both capital and labor, that is a low rate of interest. Reckoning the interest in England at 4 per cent. which it seldom or never exceeds, and in this country, at 6 per cent, which it seldom or never falls below, it will be found that a British built ship at $97 a ton is no dearer than an American built ship at $65.

There is a general opinion that the English ships are navigated at a lower cost than the American ships. We have paid some attention to this subject, and think that the opinion is not correct. Though the English ships generally pay somewhat lower wages, and keep their men on rather poorer fare, yet they have more men in the ship. Seamen being scattered all over the world, and brought into association with the merchant fleets of other nations, in every port, general equalization of fare and wages must unavoidably take place. The higher wages of American merchantmen have gradually drawn the best of the British, Swedish, Danish and Norwegian sailors into our service, while the major part of the crews of British ships are composed of Irish sailors, whom the American shipmasters will not take, when they can obtain them from England, Scotland, or the northern European nations. [Newburyport Herald.

HUNGARIAN PRONUNCIATION. Most readers of foreign news are habitually puzzled in speaking the apparently unpronounceable names of Hungarian men and places. The Tribune, which appears to be properly informed on the subject, ascribes the embarrassment in part to the fact that the characters of the Roman alphabet, as used by the Hungarians, stand for certain sounds which either are not found in our language, or are differently represented.—The following pronunciations are then given according to rule and usage:

Kossuth is pronounced as if written Kosh-oot (*oo* as in moon:) Gorgey is not like Georgie the diminutive of George, but as if written Gayur, gay,—at least this is the best way we can think of for conveying an idea of the vowel sound in the first syllable; the vowel itself we have not in English. The name is sometimes spelt *Georgey* as Gothe is sometimes written Goethe.

The name of Count Wass, the envoy in this country is pronounced Vosh: that of Nadgy Sandor, the famous Magyar cavalry officer is Nodj Shandor, the *a* in the second name (which by the way is the christian name, the Hungarians always put the surname first,—and means Alexander.) being pronounced as a in *far*; Magyar is Mod-yar; Acs is like *arch* with the *r* left out, Debreczen (this is the true spelling of the word though the Germans from whom we generally copy, write the last syllable with *i*) is Debretsane; Miskolez is Mishkolch; Bisztricz (the Germans write it Bistricz) is Bistrits; Szekler is Sake-ler; Szegedin is Segedin; Csorna is Chorna; Saros is Sharosh, (*a* as in fair.) Pesth is properly Pesht, but the German pronunciation, Pest, universally prevails in other countries.

Bacska is Botch-ka (*a* as in far.) Kecskemet is Ketch-ke-mate. Csegled is Cheg-led. Perezel is Pertsel, the *e* in the first syllable being as in the first syllable of *derry*. Bekes is Bay-kaysh. Aszod is Ahsode. Temesvar is temesh-var (the *a* as in far.) Gyongyos is—a stumper and we defy any man to description. Those who can't find any one to teach them the sounds orally, must content themselves with a provisional pronunciation till they can. Szony is not so much unlike Siane-ye as a barn door, but then it is by no means the same thing. Godollo is something like Gay-del leh, but not exactly.

There are a good many German names in Hungary, both of men and places, which are pronounced according to German rules, as for instance, Theiss, (pronounced *Tice;*) the Magyar name of that river is Tisza, (*Tea-sa.*) There are also a good many Sclavonic names which also have their own rules, as for instance Jellacic, which is pronounced Yel-latch-itch, with the emphasis on the second syllable. Kossuth is also a Sclavonic name, but has been Magyarized. Knicjanin is Kunnich-yan-in.

LIGHT-HOUSES.—We are indebted to Mr. Pleasonton, Fifth Auditor, for a small pamphlet containing a list of the light houses, beacons and floating lights of the United States, with a statement of their location, heights, distance at which they are visible in clear weather, &c. It is accompanied by three distinct and beautifully engraved lithographic charts. The first exhibits the light-houses and light vessels on the American coast, from Maine to Virginia inclusive.—The second presents a similar exhibit of the coast from Virginia exclusive to Texas inclusive, with the lights of course, along the coast of Florida, and in the Florida Keys, &c. The third chart exhibits the position of the light houses on the *lake coast*. They are represented on the maps by red circles, diverging into rays. There are 14 on lake Michigan, 1 at the straits of Michillimackinac, 7 on lake Huron, 1 on lake Superior, 2 on lake St. Clair, 20 on lake Erie, 13 on lake Ontario and the St. Lawrence, and 3 on lake Champlain.

The general list exhibits strong evidence of the energy of the bureau of the Fifth Auditor in the extension of the system. Up to the 1st July, 1848, there were 270 light houses, some of them *revolving*, varying in the time of their revolution; but most of them are *fixed* lights, differing in the height of the lanterns, and the distance at which they are visible. The longest distance is thirty miles, on the highlands of Neversink, on the coast of New Jersey, there being two lights one of them *revolving*.

The light houses are so distributed, according to the necessities of the service, that there are 12 light houses on the coast of Maine, 3 in New Hampshire, 38 in Massachusetts, 9 in Rhode Island, 1 on Juniper Island in the State of Vermont, 11 in Connecticut, 41 in New York, embracing probably the lake coast, 7 in New Jersey, 9 in Pennsylvania, 8 in Delaware, 12 in Maryland, 8 in Virginia, 7 on the coast of North Carolina, 5 in South Carolina, 7 in Georgia, 14 in Florida, 3 in Alabama, 4 in the state of Mississippi, 13 in Louisiana, 14 in Ohio, (the lake coast,) 19 in Michigan, (lake coast,) 1 in Indiana, 2 in Illinois, and 6 in Wisconsin, (of course the lake coast.)

There are 32 floating lights dispersed along the Atlantic and lake coasts, varying in the number and character of the wicks in the lamps.

The whole exhibit is creditable to the enterprise of the American people.—[Union.

☞ The QUARTERLY CHARITY LECTURE, will be preached in the Old South Church, to-morrow evening, at 7 o'clock.

☞ THE MIDDLESEX NORTH ASSOCIATION, will hold their next meeting at the house of Rev. Mr. Chandler, in Shirley, on Wednesday, Sept. 5th, at 10 o'clock, A. M. JOS. C. SMITH, Scribe.

☞ AUTUMNAL CONVENTION OF UNITARIANS. The Committee of Arrangements hereby give notice that the Autumnal Convention, will be holden in Portland, Maine, on Tuesday and Wednesday, the 9th and 10th days of October. The Convention will meet for organization on Tuesday, at 5 o'clock, P. M. JAMES W. THOMPSON, Chairman of the Committee of Arrangements.

☞ SUPERINTENDENTS of our city Sunday Schools, not having received their parcels of the new child's paper, issued at Worcester, can obtain them by application during the week following, at 111 Washington St.

The second number of the paper will wait for sufficient names to be sent us to secure the enterprize from loss. The cost will be only twenty-five cents per year. Each paper will be embellished with cuts. The S. S. Association of Worcester county originated this effort.

☞ ORDINATION AT LEXINGTON.—The ordination of Mr. Fiske Barrett, as Pastor of the First Congregational Church, in Lexington, will take place on Wednesday next, at 11 o'clock, A. M. The Sermon will be preached by Rev. Chandler Robbins, of Boston.

MARRIAGES.

23d inst. by Rev. T. S. King, Mr. Barney Cory to Miss Eliza Ann Glyne, both of this city.

In Concord, N. H., 20th inst., William G. Perry, M. D., of Exeter, N. H., to Lucretia M., youngest daughter of the Hon. Francis N. Fisk, of C.

In Marblehead, August 19, Mr. David Melvin, of Boston, to Mrs. Abigail L. Goss, of M.

In Tamworth, N. H., August 19, Mr. J. B. W. Wright, of Canton, Mass., to Miss Mary Ann Johnson, of T.

In Watertown, August 23, Mr. Henry Marsh, of Boston, to Miss Abby S. Bird, of W.

In Nashua, August 21, Rev. Stillman Pratt, of Melrose, to Miss Hannah Brigham, of Grafton, Mass.

In Albany, N. Y., August 20, Howland Holmes, M. D., to Miss Maria W. Cotting, both of West Cambridge, Mass.

In Cambridge, August 25, Mr. Charles E. C. Hadley to Miss Elizabeth Taylor.

DEATHS.

25th inst., James Jackson Cruft, 22, son of Edward Cruft, Esq.—a graduate of Harvard University, in the Class of 1846.

On the 22d of May last, by falling from aloft, on board barque Wm. H. Shaller, of Boston, hence for the Sandwich Islands, Mr. Henry K. W. Slack, youngest son of Roggles Slack, Esq., of this city, 21.

In North Chelmsford, 24th inst., Ella Elizabeth, daughter of Benj. and Adaline Adams, 2 years and 24 days.

In Dorchester, 26th inst, Noah Brooks, only child of Seth and Esther S. B. Pettee, 11½ months.

In Sterling, on Sunday afternoon, Aug. 19, Joseph Sewall, eldest son of Sewall Kendall, Esq., of this city, 27.

At Troy, Ohio, Aug. 25th, Mr. Royal W. Smith, 27, son Rev. Preserved Smith, of Pembroke.

BULFINCH STREET CHURCH.

OCCUPANTS of Pews in the Bulfinch Street Church, are hereby notified that the Church will be open for Divine Service, on Sunday, September 9th. It is desirable that the furniture of the Pews should be replaced early in the week preceding.

Per order Standing Committee,
sept1. J. FRANCIS KIMBALL, Clerk.

LITTELL'S LIVING AGE, NO. 277—12½ cents,
CONTENTS:—
1. Austria and Hungary—Edinburgh Review.
2. Macaulay's History of England—do do.
3. Pestalozziana—Blackwood's Magazine.
4. Lady who has Seen the World—Sharpe's Magazine.
5. Our Foreign Policy—Spectator.
6. France, Italy, and the Czar—Walter Savage Landor.
With Poetry and Short Articles.
Published weekly at six dollars a year by
E. LITTELL & Co.,
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HASTINGS AND BRADBURY'S
NEW MUSIC BOOK.
THE MENDELSSOHN COLLECTION,
—OR—
HASTINGS AND BRADBURY'S THIRD BOOK OF PSALMODY.

CONTAINING original music and selections from the best European and American Composers. Consisting of TUNES, ANTHEMS, MOTETS, INTROITS, SENTENCES and CHANTS, with an appendix of the most approved Standard Church Tunes, for Congregational Singing, by THOMAS HASTINGS & WILLIAM B. BRADBURY.

We think we can assure the lovers of Sacred Music that such a collection of choice gems has never before been presented for their inspection and gratification. The book contains 400 pages; the last 50 pages being devoted exclusively to a selection of the choicest and most approved Standard Congregational Tunes in the various metres, leaving the body of the book to be occupied wholly with original and selected matter from the best sources, much of which was composed, arranged, or selected by Mr. Bradbury, during his late residence in Germany. The MENDELSSOHN COLLECTION is printed on superior paper, and notwithstanding the quantity and superior quality of the matter contained in it, is afforded at the same price of music books of the ordinary size

The Mendelssohn Collection is for sale in Boston, by B. B. Mussey & Co., Gould, Kendall & Lincoln, Oliver Ditson, and at other book and music stores.

MARK H. NEWMAN & CO., Publishers,
sept1 199 Broadway, New York.

BOWDOIN STREET SEMINARY,
FOR THE EDUCATION OF YOUNG LADIES.

MR. & MRS. C. WILKES beg to remind their Pupils, and Parents generally, that their School will be re-opened, after the present Vacation, on Monday, 17th Sept. Parents desirous to place their daughters in this establishment, are respectfully invited to call at the residence, No. 29, Bowdoin Street, after the 1st Sept., on Mondays, Wednesdays, and Fridays, between the hours of 11 and 3 o'clock.
sept1 6tis

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No. CLV, for September 1849. Edited by Rev. Dr. Putnam, and Rev. George E. Ellis. CONTENTS:—
I. Memoirs of Buckminster.
II. Hymn for the Sanctuary.
III. Responsibility for Opinion.
IV. Evil.
V. Replies to Dr. Bushnell.
VI. The Philosophy of Religion.
VII. Herschel's Outlines of Astronomy.
VIII. Notices of Recent Publications.
IX. Religious and Literary Intelligence.
X. Obituaries.
CROSBY & NICHOLS, Publishers,
sept1 111 Washington St.

THE Autumn term of the State Normal School, at West Newton, will open on the 2d Wednesday in September. Candidates for admission are requested to present themselves for examination, at 8 o'clock, A. M. A certificate of good moral character, a declaration, of intention to become a school teacher, and a satisfactory examination on the branches of study generally taught in our common schools will be requisite in order to admission BARNAS SEARS,
Sec. of the Board of Education.

A LETTER TO A YOUNG MAN who has just entered College from an older, who has just been through—40 pages, this day published by
CROSBY & NICHOLS,
sept1 111 Washington St.

MORNING SCHOOL
For Young Ladies.

AFTER July 21st, a select Morning School will be held, through the season, at the pleasant and retired rooms, rear of 339 Washington Street, over Hallet, Cumston & Allen's Pianoforte saloons, where LADIES and MISSES desirous of pursuing or completing any of the following studies, may attend, at hours to suit their convenience, from 8½ to 12 M.

Plain and Ornamental Needlework, by Mrs. WM. GARRETT, (from London.)

Plain and Ornamental Penmanship, by Mr. O. E. LINTON.

Fruit and Flower Painting, Drawing and Perspective by, Mrs WM. GARRETT, & Mr. CAPEN.

Teacher of Pianoforte and Voice by, Mr. EDWARD L. WHITE.

Pianoforte and Guitar, English and Italian Song, and Opera Singing, by Mrs. WM GARRETT.

Class, Choral, and Concert Singing by Mr. J. C. JOHNSON.

ENGLISH BRANCHES, French, German, Spanish, Italian, Latin, and Greek Languages by, F. L. CAPEN, Mrs. WM. GARRETT, Dr. ARNAULT, and Signor LANZA.

Terms moderate. THE LADIES' GYMNASIUM, fitted up for the Summer and free to pupils.

P. S.—Terms of the High School, 339 Washington St., reduced, to favor parents sending their children permanently, for a complete education.

FRANCIS L. CAPEN, *Principal.*
MRS. WM. GARRETT, *Governess.*
339 Washington St., Up Stairs. ag18.

CHAPMAN HALL SCHOOL,
IN CHAPMAN PLACE.

THE Sixteenth Annual Term of this School, will commence on the first Monday in September next.

The Annual Catalogue of the Teachers and Pupils with the Terms, &c. annexed, may be had at the store of Messrs. Crosby & Nichols, No. 111 Washington Street, and that of Mr. Benj. H. Greene, and Mr. S. G Simpkins, 124, same street. AMOS BAKER.

N. B. Chapman Place leads out of School Street, near Horticultural Hall. ag25.

LUNENBURG ACADEMY.

THIS School is open for the reception of scholars. Board for a small number can be had in the family of the Teacher. Terms favorable—place pleasant and retired.

References, Rev. Dr. Barrett, Samuel Greele, N. F. Cunningham, Esqrs., Boston, and Rev. W. G. Babcock, Lunenburg. JACOB CALDWELL,
ag25 eow4t Preceptor.

NEWTON YOUNG LADIES' INSTITUTE.

THE Fall Term of fourteen weeks, will commence on Wednesday, the 12th of Sept. next.

Applications for admission may be made in writing or otherwise, to the Principal at Newton Centre.
JOHN B. HAGUE, Principal.

Circulars containing particular information respecting the Institute will be sent to any order.

PRIVATE TEACHERS' INSTITUTE.

THE SUBSCRIBER proposes to open a School which shall unite the advantages of a Teacher's Institute with those of a Normal School at Concord, Mass., on the 15th of August.

Besides Practical Instruction in the Art of Teaching, Lectures, Lessons in French, the Use of Educational Books and Journals, &c., &c., will be furnished, and the entire tuition fee will be *ten dollars*, for a term of *twelve weeks*.

Any teacher or person intending to teach, of good character, will be admitted, without any obligation to teach in this state, or to attend more than one term. For further particulars please apply to
WILLIAM B. FOWLE,
aug4. 138 1 2 Washington St., Boston.

CHAUNCY HALL SCHOOL.

THE next school year will commence on Monday, Sept. 3d. Members of the School and all who intend joining it, are requested to be present, if possible, on that day, as new classes in Latin and the modern languages, are then formed, and other class arrangements made.

One of the principals is always at School during the intermission at noon, for the convenience of pupils from the country, who remain in the city all day.

*** Catalogues containing terms, &c., may be had at the Bookstores of W. D. Ticknor & Co., and W. P. Fewksbury, and further information obtained from one of the principals at the Hall in Chauncy Place, on Friday and Saturday, Aug. 31, and Sept. 1, from 8 o'clock till 5. THAYER & CUSHING.
ag25 2w

PRIVATE INSTRUCTION.

THE subscribers' next term will begin Monday, Sept. 3. He will receive single pupils in any of the common branches of an English or classical Education, to recite stated hours, and younger boys to study in his room. Young men prepared for College for the Freshman or Sophomore class. He will be at his room, basement of Chauncy Place Church, for the remainder of the vacation, from 9 A. M. till 12 M.
ag25 is4t W. P. ATKINSON.

ORCHARD HILL SCHOOL.

ORCHARD HILL FAMILY BOARDING SCHOOL. Mr. and Mrs. Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.

Music, Drawing, Dancing, &c., by the best Teachers in Boston.

The Second Quarter commences Monday Sept. 10th.

REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.

For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.
Jan. 29, 1849. oslv

REMOVAL.
Dr. Rufus E. Dixon,
SURGEON DENTIST,
HAS REMOVED
NO. 22 WINTER STREET.
aug14

YOUNG LADIES' INSTITUTE,
PITTSFIELD, (BERKSHIRE CO.) MASS.,
On the Boston Railroad, midway between Albany and Springfield.

CONDUCTED by Rev. W. H. TYLER and LADY, with the aid of a full corps of accomplished Professors and Teachers in all the Departments of a finished Education.

The Seventh Annual Catalogue, affording all needful information, will be forwarded to applicants through the Post Office.

The Summer Session of five months will commence May 2.

For healthfulness of location, ease of access, and all desirable facilities, the Institute is unsurpassed
Pittsfield, March 31, 1849.

CAMBRIDGE
Furniture and Carpet Warehouse.
WHITNEY, BRACKETT & CO.

HAVE constantly for sale at their spacious Ware Rooms, near the Colleges, a very extensive assortment of

FURNITURE,

Bureaus, Tables, Bedsteads, Couches, Secretaries, Chairs, Looking Glasses, Refrigerators, Clocks, Entry Lamps, &c.

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FEATHERS,

Matresses, Feather Beds, &c., &c.
aug4 6ws

DRS. ROGERS & CARTEE,
SURGEON DENTISTS,
OFFICES NOS. 68 AND 85 MAIN STREET,
CHARLESTOWN.

DR. Z. ROGERS respectfully announces, that in consequence of the continued increase of his business, he has formed a connexion with C. SOULE CARTEE, M. D. a gentleman long and favorably known in our community, whose previous knowledge of Dentistry, mechanical skill, and Medical education, render him an efficient acquisition to the profession of this city.

Having fitted up our Offices and Laboratory with convenient Instruments and Apparatus, we are now ready to perform all operations in the various departments of Dental Art and Science: such as—

The PRESERVATION of the natural teeth, if possible, by filling, cleansing, &c.;—

Their EXTRACTION, (without pain, if desired,) when past recovery;—

The INSERTION of artificial mineral teeth, singly, in partial, or in whole sets, on gold plate, after the most approved methods;—

The management of DENTITION in children;—together with

The treatment of DISEASES, MAL-FORMATIONS, and INJURIES of the mouth.

The materials we use are of the first quality; and we intend the mechanical execution of our work shall equal the best in the country.

As we manufacture the INCORRUPTIBLE MINERAL TEETH, we are enabled to suit each particular case with great certainty.

We confidently assure our patients, that they shall receive at our hands, THE ADVANTAGES OF THE LATEST IMPROVEMENTS in Mechanical and Surgical Dentistry, as we shall use all honorable means to avail ourselves of them.

Our friends will please bear us in remembrance.
july7

JEWETT & PRESCOTT'S
SPECIAL
SALE OF STOCK,
In Milk Street,
WITHOUT REGARD TO
Wholesale Prices," "Auction Prices,"
OR THE
"COST OF IMPORTATION."

COMPETITION MUST BE MET, by a reasonable reduction in prices, if possible, but SUCCESSFULLY, *at any rate.* We have accordingly
MARKED DOWN THE PRICES
OF OUR ENTIRE STOCK OF
Shawls, Dress Silks,
MANTILLAS,
VISITES, SACKS,

and all other Goods, now in store, and will sell the same with special reference to the *wishes and expectations* of purchasers, as regards the PRICES. This sale will include a

Large Wholesale
AND A
LARGE RETAIL STOCK,
THROWN INTO
One Grand Assortment,

giving the Ladies a selection from the LARGEST and MOST PERFECT VARIETY of Shawls, Silk Goods, &c., ever witnessed in Boston. It must be remembered that this is a sale

—OF—

NEW GOODS EXCLUSIVELY,

including such articles as CRAPE SHAWLS, PALM LEAF Small Figured SHAWLS; the latest styles of VISITES, SACKS and MANTILLAS; CAMELEON SILKS, in the choicest combination of colors; and other

Scarce Styles of Goods,

now in great demand, and of course not to be found in any of the old stocks.

The reputation for selling RICH GOODS at *extraordinary bargains*, was firmly established by our great annual sales of 1848 and '49, and it will be sustained on this occasion, AT ANY SACRIFICE.

JEWETT & PRESCOTT,
No. 2 Milk Street,
may26 5tis A few steps from Washington st.

New Elocutionary Works.

THE PRACTICAL ELOCUTIONIST: See ad Ed.
THE NATIONAL SPEAKER: Second Ed. 12mo.

CONTAINING Exercises, original and selected in prose, poetry, and dialogue, for declamation and recitation; and an elocutionary analysis, exhibiting a clear explanation of principles, with rules for each element of oral expression, practically illustrated in a systematic course of lessons. By Henry B. Maglathlin, A. M.; handsomely printed and bound. pp. 324.

☞ Since the first edition of the above works was issued, a few weeks ago, they have met with a very favorable reception, and one or both have been adopted as text books by School Committees or teachers in Roxbury, Cambridge, Charlestown, and in several other important places in New England; also in New York "STATE NORMAL SCHOOL," Albany.

From Rev. Thomas Hill, A. M., member of the School Committee, Waltham, Mass.

As I looked over the 'Practical Elocutionaist' of Mr. Maglathlin, I found my old Whatelian prejudices against rules for utterance vanish. The practical, intelligible, and valuable nature of the rules in this little book makes it the only thing I have ever seen which I thought would help either teacher or scholar in our common schools in learning to read well.

From Thomas Sherwin, A. M., Principal of the English High School, Boston.

Mr. H. B. Maglathlin.—Dear Sir,—I have examined your "Practical Elocutionist," and "National Speaker," and am happy to say that I think they will prove valuable auxilliaries in teaching the important but too much neglected art of elocution. I commend these works to the favorable regard of teachers and of the public.

From Franklin Crosby, A. M., Principal of the High School, South Reading, Mass.

The arrangements and selections of "The National Speaker" are such as to commend it to all who are interested in elocution as a branch of

POETRY.

TO PIUS IX

From the National Era.

The canon's brazen lips are cold,
No red shell blazes down the air,
And street and tower and temple old
Are silent as despair.

The Lombard stands no more at bay,
Rome's fresh young life has bled in vain;
Dead in the ghastly trench are they,
Or, wounded, writhe in pain.

Now, while the fratricides of France
Are treading on the neck of Rome,
Hider at Gaeta! seize thy chance!
Coward and cruel, come!

Creep now from Naple's bloody shirt:
Thy mummer's part was acted well,
While Rome, with steel and fire begirt,
Before thy crusade fell.

Her death-groans answered to thy prayer;
Thy chant, the drum and bugle-call;
Thy lights, the burning villa's glare;
Thy beads, the shell and ball!

Let Austria clear thy way with hands
Foul from Ancona's cruel sack,
And Naples, with his dastard bands
Of murderers, lead thee back.

Rome's lips are dumb: the orphan's wail,
The mother's shriek, thou may'st not hear,
Above the faithless Frenchman's hail,
The unsexed shaveling's cheer!

Go, bind on Rome her cast-off weight,
The double curse of crook and crown,
Though woman's scorn and manhood's hate
From wall and roof flash down.

Nor heed those blood-stains on the wall,
Not Tiber's flood can wash away,
Where in thy stately Quirinal
Thy mangled victims lay.

Let the world murmur; let its cry
Of horror and disgust be heard;
Truth stands alone; thy coward lie
Is backed by lance and sword.

The cannon of St. Angelo,
And chanting priest and clanging bell,
And beat of drum and bugle blow,
Shall greet thy coming well.

Let lips of iron and tongues of slaves
Fit welcome give thee: for her part,
Rome, frowning o'er her new-made graves,
Shall curse thee from her heart!

No wreaths of gay Campagna's flowers
Shall childhood in thy pathway fling,
No garlands from their ravaged bowers
Shall Terni's maidens bring.

But, hateful as that tyrant old,
The mocking witness of his crime,
In thee shall loathing eyes behold
The Nero of our time.

Stand where Rome's blood was freest shed,
Meek Heaven with impious thanks, and call
Its curses on the patriot dead,
Its blessings on the Gaul!

Or, sit upon thy throne of lies,
A poor, mean idol blood-besmeared,
Whom even its worshippers despise,
Unhonored, unrevered.

Yet, Scandal of the World! from thee
One needful truth mankind shall learn,
That kings and priests to Liberty
And God are false in turn.

Earth wearies of them, and the long
Meek sufferance of the Heavens doth fall:
Wo for weak tyrants, when the strong
Wake, struggle, and prevail!

Not vainly Roman hearts have bled
To feed the Crozier and the Crown,
If, roused thereby, the world shall tread
The twin-born vampires down!

J. G. W.

MISCELLANEOUS.

MR. BALL'S EVENING FREE SCHOOL.

The following from the Salem Gazette was selected for earlier insertion. Mr. Ball's labors have justly been regarded among the most beneficial agencies in the community. His heart is in the work, and he works with great wisdom.

The services of this second Anniversary, at the Lyceum Hall, were of the most interesting and impressive character. The Hall was crowded at an early hour, several hundreds of our citizens being afterwards unfortunately prevented from seeing the gratifying sight, and listening to the services. As we were among the number of inadmissibles, we are indebted to the kindness of a gentleman present for the following notice.

Some two or three hundred pupils were present, principally females, very neatly dressed, their faces bright with intelligence and animation, and strongly interested in the occasion. These sat in the lower and central seats—the remainder, with the aisles, being crowded to overflowing by our own citizens, amongst whom, as in every good work, the ladies largely predominated.

On the stage, besides those officiating, sat Rev. Dr. Sears, Secretary of our State Board of Education, and some of our own most liberal and distinguished citizens.

The services throughout were of the deepest interest, and were listened to by a remarkably quiet and attentive audience. Rev. Mr. Sessions opened by a very appropriate prayer. A hymn, composed by G. F. Cheever, Esq., was then sung, and well too, by the pupils. The Report, by Mr. Ball, next came, and it was crowded with the statistics of humanity. A very appropriate hymn, written by Miss L. A. Very, was now sung. Then followed the Address by Rev. Mr. Frothingham, which was very practical and city-searching, and closed with a diamond point. It should be printed for the public benefit. Another appropriate hymn, by Miss S. A. Dawson, the Dismission Stanzas, a Benediction by Rev. Mr. Morison, of Milton, and the services closed in harmony and peace. The occasion will be remembered long, for it was good to be there.

Mr. Ball's Report, in substance, is below.

Another year, a larger hall should be obtained, as so many interested were disappointed this. All, if possible, should be able to partake in the closing festivity of the school.

The singing, by the pupils, was remarkably good, considering how little practice they had; and the leading of the choir was wisely entrusted to a young gentleman of our city, who performed his labor with great skill and taste.

The public are indebted very much, indirectly to the lady and gentleman who first placed Mr. Ball here on his grand errand of mercy, for these results; and to Mr. Ball himself it owes a debt of gratitude, which can only be repaid by "doing likewise" in its pecuniary and other aid, in furtherance of every Christian mission. All who have aided this school and its objects, including benefactors, missionary, teachers, and friends, have, however, been already repaid, but by no earthly hand, for they "have laid up their treasures in Heaven, where moth can not eat, nor rust corrupt, and where thieves can not break through and steal."

We would ask in conclusion, why the City Government can not assume the pecuniary expenditure of this school, which within its two years can be fully covered by *five hundred* dollars. The teaching will be, and should be voluntary, but the city should bear the necessary expenses, in consideration of its public benefit.

THE SECOND ANNUAL REPORT OF THE EVENING FREE SCHOOL.

PRESENTED MAY 15, 1849.

The school was opened on the evening of January 1, 1849, and closed May 14. Four evenings in every week have been devoted to instruction, viz: Monday and Tuesday for females, and Wednesday and Thursday for males. The books used have been Worcester's Primer, Worcester's Readers, Emerson's Second Part, and Davies' Arithmetic. The progress made by the scholars has been as wonderful as last year. Men and women, girls and boys, from 10 or 12 to 55 and 40 years of age, have attended, many of whom commenced with the alphabet. Some merely knew their letters. Numbers knew nothing of the formation of a letter with a pen, nor had any knowledge of figures. These individuals have learned to read, write and cipher, with a facility that surprises every one.

The success which has attended the efforts of the teachers is most gratifying, and for years to come will numbers of the pupils remember and love the kind teachers who have so patiently and perseveringly instructed them.

Among the many instances of successful effort, one may be stated. A man, 36 years of age, entered on the 18th of January; he only knew his letters, and commenced with Worcester's Primer. In two months he could read page after page of Worcester's third part Reader. His teacher watched his efforts, and noticed repeatedly the perspiration on his face, from his eagerness to gain knowledge. The pleasure manifested by him while reading in my hearing, on the 22d of March, I am unable to describe.

The improvement made by the females, in reading, writing and cipherting, has been very rapid. Scholars from 15 to 30 years of age, who were unable to read, as well as those who were taught their letters last year, have learned to read with much ease. Many who now write a plain decent hand, with a pen, were first taught by their teachers the formation of letters with a pencil on the slate. This method has been found very successful, and their writing books are so neat and clean that they excite the admiration of all who examine them.

In the Male Department we suffered for the want of about twenty Gentlemen as deeply interested as the Ladies, and could we have had that number from the *first* evening to the *close* of the school, a greater improvement would have resulted in every particular, as each teacher would have become acquainted with the disposition, the wants and propensities of those under his care. This improvement is very perceptible in the Female Department, where the same teachers have been present nearly every evening.

The Scholars in general deserves much praise for their good behavior and close application to their studies.

The whole number of names entered on the REGISTER of the School is 223 Males,
and 303 Females.

Total, 526.

The average attendance has been 73 Males,
and 125 Females.

making 198 Instructed every week.

Highest number in attendance on one evening, was 133 Males, and 175 Females.

Average attendance of Teachers has been 12 Gentlemen, and 23 Ladies.

Average attendance of Scholars each month, has been: January, 102 Males, 128 Females,
February, 105 do. 126 do.
March, 68 do. 136 do.
April, 34 do. 117 do.

making it evident that from about the 1st of November to the 1st of April is the best time for such a school, as during the cold weather many of the men and boys are unemployed.

It will be borne in mind that this school is composed of those who, from a variety of causes, have heretofore been unable to obtain instruction, or cannot attend school in the day time.

One important object has been kept constantly in view—that the moral influence of the school should be *good*. I am happy to say this has been witnessed, and repeated instances could be named, were it proper, which would prove it.

And now, what shall I say to those patient, persevering, self-denying Teachers, who have rendered me such efficient aid, and who have accomplished so much good, during the past term? Merely to say I thank them, is but a poor expression. To one and all, I tender the gratitude of my heart, and pray that God will fully reward them for their work and labor of love—a work which will not end here; its influence will be felt long after they have passed away.

To the Scholars of the Male High School, I owe my thanks, as I should probably have been unable to continue the School for Males without their aid.

It will be remembered that the past winter has been one of unusual severity; yet, notwithstanding the storms and intense cold, the school has not been omitted a single evening, and I have been enabled to be present every evening with but one exception.

We feel assured that this effort of Christian charity has been greatly blessed, and would humbly offer to our Heavenly Father, the grateful homage of our hearts, for His smiles upon the enterprise.

JOHN BALL.

SALEM, May 15, 1849.

[From the Curtis Recollections.]

WASHINGTON'S COACHMAN.

John Fagan, by birth a Hessian, tall and burly in person, was an accomplished coachman in every respect. He understood the mechanism of a carriage, and could take to pieces and put together again, all the parts, should he meet with any accident on his road. He drove the President the whole tour of the then United States, from Portsmouth to Savannah, in the white chariot built by Clarke of Philadelphia, without the slightest accident or misfortune happening to so long a journey.

On the President's return Clarke was in attendance to learn the success of what he deemed his master-piece of coach-making. No sooner had the horses stopped at the door of the Presidential mansion, than the anxious coachmaker was under the body of the white Chariot, examining everything with a careful and critical eye, till Fagan shouted from the box, 'All right, Mr. Clarke: all tight sir; not a bolt or a screw started, in a long journey, and over the devil's own roads.' The delighted mechanic now found his hand grasped in that of the President, who complimented him upon his workmanship, assuring him that it had been sufficiently tested in a great variety of very bad roads. Clarke, the happiest of men, repaired to his shop, in Sixth street, where he informed his people of the success of the white chariot, the account of which he had received from the President's own lips, when the day ended in a jollification at the coachmaker's

John Krause succeeded Fagan. He was a steady, estimable man, and having been bred in the Austrian cavalry, was perfectly conversant with horses. He was an excessive smoker, his meerschaum never being out of his mouth, excepting at meals or on the coach-box.

The stables consisted of ten coach and saddle horses, and the two white chargers, a coachman, and two grooms. Of the chargers, the one usually rode by the Chief was named Prescott. He was a fine parade horse, purely white and sixteen hands high. He was indifferent to the fire of artillery, the waving of banners, and the clang of martial instruments, but had a very bad habit of dancing about on the approach of a carriage, a habit very annoying to his rider, who, although a master in horsemanship, preferred to ride as quietly as possible, especially when, during his Saturday's ride, he would meet with carriages containing ladies, it being customary with them to order their coachman to stop and to let down their glasses, that the President might approach to pay his compliments.

The other charger was named Jackson, from the circumstance of his having run away with Major Jackson, aid-de-camp to the President, when coming into Princeton, en route from New York to Philadelphia, in 1790, to the sad discomfiture of the Major, and the no little amusement of the Chief and the brilliant cortege of gallant cavaliers with which he was attended. Jackson was a superb animal, purely white, with flowing mane and tail. He was of a fierce and fiery temperament, and when mounted, moved with mouth open, champing the bit, his nostrils distended, and his Arab eye flashing fire. Washington, disliking a fretful, horse rarely rode this fine but impetuous animal, while Krause, whose duty it was to accompany the President when on horseback, had had divers combats with the fiery charger, in several of which, it was said, the old Austrian dragoon came off rather second best. When putting on the housings and caparison for the Chief to ride Jackson, Krause would say, 'Ah ha, my fino fellow, you'll have your match, to-day, and I know you'll take care to behave yourself.' In fact, the noble horse had felt the power of Washington's stalwart arm, a power that could throw a horse on his haunches in a single moment, and the sagacious animal quailed before a force not easily resisted or soon forgotten.

Among the coach horses were a pair of beautiful blood bays, bred at Mount Vernon from the celebrated stallion Magnolia. These thoroughbreds were the pets of the stables, and always drew the coach when Mrs Washington paid her visits in Philadelphia. One day, but for the courage and presence of mind of a servant, a serious catastrophe would have occurred. Mrs Washington and her grand-daughter were just seated in the coach, and James Hurley (a native of Ireland) was putting up the step, when, the day being warm and the flies troublesome, one of the horses rubbed off his bridle. The coachman, of course, sat powerless on his box. The affrighted animal at first stared wildly about him, and was in the act of springing forward, when Hurley, perceiving the imminent danger, with a presence of mind equalled by his courage, grappled the animal around the neck, and amid his furious and maddening plunges clung to him, and so encumbered him with the weight of a heavy man that the passengers in the street were enabled to come to the rescue, when the bridle was replaced, and the carriage drove off.

The President was much gratified when inspecting the stables in Philadelphia. They were large and roomy, and everything in and about them in the most perfect order: the grooming of the horses superb, such as the moderns can have no idea of.

TWILIGHT.

Henry Ware, Jr., says of the twilight hour, what seems particularly true of this time, "One is almost ready to pronounce it the happiest hour of the twenty-four, when the setting sun sheds his parting beams over the earth. There is a peculiar security and sweetness in the very air. The last chirping of the birds and the lowing of the returning cattle fill it with the very spirit of contentment. The weary laborer moves homeward amid the lengthening shadows to his waiting wife and children, throws off his burthen, and enjoys the exquisite repose of love with those that are dear. The evening twilight imparts a beauty indescribable to the sky and to the earth; but it is the association with labor finished and families meeting which gives to that hour its most affecting charm. To what thousands of our race does it bring the solace, their only daily solace, of a few short hours of rest and love."

DIFFERENT BREEDS OF THE DOMESTIC FOWL.

The quality of their flesh. The quality—that is, the fineness, juiciness and richness of flavor—of the flesh of domestic fowls is of much more importance than their size; and I consequently reject all coarse meated fowls, however large they may be. There is no difficulty in discriminating between coarse and fine fowls at any time. When chickens, if the down is straight and stands out, and the body and limbs are loosely joined, the meat is coarse; but if the down is glossy, and lies close to the body, and the body and limbs are compactly formed, the meat is fine; and when grown, if the fowl is light in weight, in proportion to its size, the flesh is coarse, but if heavy, the flesh is fine. There is also a *fitness* in the quality of the flesh; for if the meat is fine, the bones are fine, and the feathers are fine, and *vice versa*. If the flesh is fine, it is juicy and richly flavored; if coarse, dry, fibrous and insipid. The color of the legs, too, is quite material in judging of the quality of fowls. All other things being equal, dark legged fowls have the finest flesh, and are the most hardy. Turkies, which have the finest flesh of any fowl of their size, have black legs; pheasants, partridges and quails, all of which are very fine fleshed fowls, have dark legs; the game cock likewise, which is universally acknowledged to be the finest fleshed of any of the domestic fowls, except the Wild India Fowl of Calcutta, has dark legs; and this is equally true of the Wild India Fowl itself, the specific gravity of which likewise, exceeds that of any other fowl. I do not wish to be understood, however, to say that all dark legged fowls are fine, or that all yellow or white legged ones are coarse, for much depends upon the breed; but I do say, that the darkest leg which pertains to the breed, indicates the finest fowl. For instance, the Shanghae Cochin China Fowls—of the pure blood—always have their legs of a bright red and yellow mixture, beautifully shaded together. Now if you wish to select a fine fowl of this breed, choose one of the darkest shade of these colors. The Great Java Fowl of pure blood, uniformly has black or very dark legs, and if you wish a fine fleshed one of this breed, select one with the blackest legs. The black Poland Fowl of pure blood, has white or blue legs; select the blue for the finest, that is, select the darkest of the natural color, whatever that color may be. Fowl fanciers always select yellow legs, but fowl eaters—that is, those who regard the quality of the eird—select dark legs. The color of the feathers, too, has more or less to do with the quality of the fowl. Some breeds have much more brilliant plumage than others, but when we speak of the brilliancy of the plumage, we mean in comparison with others of the same breed. If, therefore, you select a fowl of rich and glossy plumage, when compared with others of the same breed, depend upon it, the legs will be dark of the kind, and the quality of the bird will excel.

The Fawn-Colored Dorking.—This is the best breed of the Dorking race. It is a cross of the Great Malay with the English Game and the Turkish Fowl, one-half of the former to one-fourth of each of the latter. They are of the Hedge importation. They are frequently fawn-colored, (whence their name,) but as frequently yellow, and the cockerels red, intermingled with dark brown and occasional white spots, beautifully blended. They are of lofty carriage, handsome, and healthy. The males of this breed weigh from 8 to 9 pounds, and the females from 6 to 7 pounds, and they come to maturity early for so large a fowl. They do not so frequently have the fifth toe as the common Dorking, and their legs vary in color, usually white, blue, or green, but sometimes yellow. Their tails are shorter, with their chicken feather closer than others of the Dorking breeds—Their flesh is fine, and their eggs rich, and darker than those of other Dorkings. From the latter part of February to about the 20th of June, my fawn colored Dorking hen laid one hundred and eighteen eggs, missing only three days in the time.

The Pearl White Dorking.—This is one of the most beautiful breeds of the domestic fowls. It is a cross of the White with the Dappled Dorking Fowl, produced by Mr. Gooding, of this place. The color of these fowls is pure pearl-white, closely resembling white semi-transparent glass.—The White Dorkings look dull when compared with the Pearl-White Dorkings of Mr. Gooding. They are large fowls, and possess the general good qualities of the Dorking race. They have white legs, five toes on each foot, long tails, single combs and wattles, are very healthy, unusually hardy for white fowls, and are decidedly the handsomest of any of the Dorking breeds. The breed is entirely new, and of unquestionable value, as well as beauty.

The Dappled Dorking.—I have a pair of this beautiful breed, obtained of Mr. Bishop, of Newburyport. The male is white, with red back and shoulders; the neck feathers of a light yellow, and bright yellow hackles hanging pendulous from the loins over the wing-tips. The hen is perfectly white. They have five toes on each foot, and their legs are yellow and large. The Dappled Dorkings, Mottled Dorkings, and Speckled Dorkings, are all crosses of the Great Malay, with the English Game Fowl. These fowls are of good size, the cockerel weighing about eight pounds and the hen about six. They have the general characteristics of the Dorking race.

The Mottled Dorking.—This is a late importation of a very superior breed of the Dorking race. The cockerels of this breed are usually red, though occasionally variegated, and the pullets of an ash color, beautifully spotted with black. They are very large, and have the general characteristics of other Dorkings; white legs, five toes on each foot, long tails, great depth of breast, medium depth of quarter, etc. etc. Eggs large and white, like all other Dorkings, except the Fawn Colored. The Speckled Dorkings, of the Allen importation, and the White Dorkings are so common, and have been so accurately described in the books, that a further notice would be a work of supererogation.

The Great Malay. What is called the Malay Fowl has long been in this country, but they are generally a mere cross with the common fowl, inferior originally, and degenerated by "close breeding," until a vestige of the pure Malay can scarcely be traced. Some of those of the purest blood were imported by Mr. Tucker, of the Tremont House, Boston, under the name of "*Dorkings*," and were presented by him to Mr. Parker, of the Samoset House, Plymouth. The plumage of the male is brilliant in the extreme, being of a bright red and glossy yellow beautifully blended, and shaded with black, so as to present a most beautiful and captivating appearance. The hackles of the rump are long and drooping, and of a golden reddish color. The comb and wattles are large and single; legs large, yellow, and destitute of feathers; tail long and drooping, with rich and glossy plumage. The gait is lively and majestic; in a word, it is the handsomest of any of the large breeds, and should be classed with the best varieties. The hens are of a bright yellow and glossy brown, good layers, good nurses, and very domestic. The eggs are rather large, well-flavored, and of a pale reddish color. Their flesh is very fine for so large a fowl. They have no resemblance to the common Malay, or those falsely so called, nor do the plates in the books give a just idea of their symmetrical appearance.

The Great Java. The Great Java Fowl is seldom seen in this country in its purity; excellent specimens, however, may be seen at Mr. E. T. Packard's, East Bridgewater, which he purchased in New York as "*Malays*." The pair is now one year old, and the cockerel weighs ten pounds, the pullet nine pounds and a quarter. These, like all other pure Java Fowls, are a beautiful jet and glossy black, with very large black legs, single comb and wattles. They are good layers, and their eggs are very large and well-flavored. Their gait is slow and majestic. They are, in fact, amongst the most valuable fowls in the country, and are frequently described in the books as "Spanish Fowls," than which nothing is more erroneous. They are as distinctly an original breed as the pure-blooded great Malay, and possess about the same qualities as to excellence, but falling rather short of them as to beauty. This, however, is a matter of taste, and some consider the pure Java superior to all other large fowls, so far as beauty is concerned. Their plumage is decidedly rich.

The Italian. This variety is very large, the hens weighing from eight to ten pounds, and the roosters from ten to thirteen pounds. They are a noble *looking* fowl, but I find them unprofitable, poor layers, &c. I cannot, therefore, recommend my fowls of this breed as good or even medium when compared with my other large breeds. Mr. Drew, however, has some chickens of a different race of Italian fowl, not so large as mine, (though very large) but infinitely better. They are of rich variegated plumage, muffled, noble looking, healthy, productive, good or very excellent layers, and in all respects worthy of breeding and preserving. They are a cross originally from the Black Spanish with the Golden Shanghae. They will rank with the best bloods for all valuable purposes.

The Wild India.—I have a Wild India hen, from Calcutta, imported by Mr. Estes, of East Abington. The cockerel died on the passage over. This is the *pure India game Fowl*, and is one of the most singular of the race. A gentleman who has been to Calcutta, recognized this hen at once as the 'Calcutta Game Fowl,' or 'Wild India Fowl.' She has a long neck like a wild goose, has neither comb nor wattles, is of dark glossy green color, has a very short fan tail, is lofty in her carriage, trim built and wild in her general appearance, and has very large and long yellow legs, spotted with blue. She weighs five pounds and a quarter, but is so very compactly built that good judges frequently estimate her only at four pounds. This is conclusive of her extraordinary fine quality. She is rather a poor layer, but a most incorrigible setter and good nurse. Her eggs are white, rather tinged with yellow, and spotted on one end like a bird's egg. The wild fowls of India are peaceable with their acquaintances, but never suffer strangers to show fight without whipping them. They are superior to the common game fowl for fighting *when aroused*, and this hen, the morning after I obtained her of Mr. Estes, whipped twenty-seven of my largest fowls, hens and roosters, one after another, without stopping, and she is certainly one of the most extraordinary fowls ever imported into this country. I have a number of chickens, (a cross of this hen with my largest Plymouth Rock Rooster,) which I denominate the 'Plymouth Game Fowl,' and which for loftiness of carriage, hauteur, compactness of form, healthiness, neatness, sprightliness, and general beauty are unrivalled; and so far as *fine flesh* and captivating appearance are concerned, they are undoubtedly the best breed in America, but it must be remembered that for laying purposes they come far short of several other breeds.—These "Plymouth Game Fowl" chickens vary in color, some being red, resembling the father, and others being dark, or greenish, resembling the mother; yet the general aspect of all is precisely the same, showing a very pure and distinct breed.

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Framingham, May 26, 1849. 3tis7os

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The Ladies and Gentlemen of Boston are respectfully invited to call.

Open from sunrise to 10 o'clock, P. M.

july7 tf TRUMAN MOREY.

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City of Boston, in School Committee,
March 28, 1848.

"Ordered, "That a copy of Worcester's large Dictionary be furnished to each department of the schools, to be kept as a book of reference." Attest,
S. F. McCLEARY, Secretary.

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WIFE OF JOHN ADAMS,

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